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# AMERICAN ANTHROPOLOGIST

NEW SERIES

*Organ of The American Anthropological Association, the Anthropological Society of Washington, and the American Ethnological Society of New York*

JOHN R. SWANTON, *Editor*, }  
PAUL RADIN, *Associate Editor*, } WASHINGTON, D. C.

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The AMERICAN ANTHROPOLOGIST (NEW SERIES) is published quarterly, each number averaging 184 octavo pages, with illustrations, forming an annual volume of 736 pages.

The editors aim to make the journal a medium of communication between students of all branches of Anthropology. Its contents embrace (1) high-grade papers pertaining to all parts of the domain of Anthropology, the technical papers being limited in number and length; (2) briefer contributions on anthropologic subjects, including discussion and correspondence; (3) reviews of anthropologic literature; (4) comments on periodical literature; and (5) minor notes and news.

The Editorial Board have undertaken, individually and collectively, to carry out the purpose of the journal and to render it representative of the Science of Anthropology, and especially of Anthropology in America. The journal is conducted under the auspices of the AMERICAN ANTHROPOLOGICAL ASSOCIATION, and it is the organ also of the ANTHROPOLOGICAL SOCIETY OF WASHINGTON and of the AMERICAN ETHNOLOGICAL SOCIETY of New York.

The Committee on Publication earnestly invite the coöperation of all students of Anthropology. Although contributions submitted for publication are reviewed, so far as possible, by members of the Committee, the contributors of accepted articles are alone responsible for opinions expressed.

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All contributions to the magazine and all correspondence of an editorial nature should be addressed to the Editor, Dr JOHN R. SWANTON, Smithsonian Institution, Washington, D. C.

Correspondence pertaining to subscriptions should be addressed to Mr B. TALBOT B. HYDE, Treasurer of the American Anthropological Association, 11 Broadway, New York City, N. Y.

BUCKELEW, F. M. F. M. Buckelew, the Indian captive; or, the life story of F. M. Bucklew [*sic*] while a captive among the Lipan Indians in the western wilds of frontier Texas, as related by himself, written by S. E. Banta. Mason, Texas: Printed by the Mason Herald (1911). 112 pp., pl.

CHAILLOU, A., et MACAULIFFE, LÉON. Morphologie médicale. Étude des quatre types humains. Applications a la clinique et a la thérapeutique. Paris: Octave Doin et fils, 1912. 10 × 6½. (vi), 248 pp., ills.

EMMONS, G. T. The Tahltan Indians. (Anthropological Publications of the Museum of the University of Pennsylvania, vol. IV, no. 1, pp. 1-120, 19 pls., map, Philadelphia, 1911.)

EVANS, MAURICE S. Black and White in South-east Africa: A Study in Sociology. By Maurice S. Evans, C.M.G., with a Preface by Lieut.-Colonel Sir Matthew Nathan, G.C.M.G. London: Longmans, Green & Co., 1911. xviii + 341 pp. (6s.)

KRAUSE, FRITZ. In den Wildnissen Brasiliens. Bericht und Ergebnisse der Leipziger Araguana-Expedition 1908. Leipzig: R. Voigtländer, 1911. 9½ × 6¾, pp. viii, 512, plates 69, text figs. 270, maps 2.

LEMOINE, G. Dictionnaire Français-Algonquin. Quebec, 1911.

MOOREHEAD, WARREN K. Certain peculiar earthworks near Andover, Massachusetts. Department of Archaeology, Phillips Academy, vol. V, Andover, Mass., 1912. 9¼ × 6, 55 pp., 21 figs., plans.

OUTES, FÉLIX F. Variaciones y anomalías anátomo-antropológicas en los huesos del cráneo de los primitivos habitantes del sur de entro ríos. (Reprinted from *Revista del Museo de La Plata*, XVIII, pp. 53-144, 24 figs., Buenos Aires, 1911.)

RIVET, P. Sur Quelques Dialectes Panos Peu Connus. (Extrait du Journal de la Société des Américanistes de Paris. Nouvelle série, tome VII, 1910.)

—. Les Langues Guaranies du Haut-Amazone. (Extrait du Journal de la Société des Américanistes de Paris. Nouvelle série, tome VII, 1910.)

— et BEUCHAT, H. La Famille Betoja ou Tucano. (Extrait des Mémoires de la Société de Linguistique de Paris, tome XVII.)

SANFORD, DAVID A. Indian topics; or, Experiences in Indian Missions, with selections from various sources. New York: Broadway Publishing Co. [1911]. 108 pp., ill.

SOLLAS, W. J. Ancient Hunters and their Modern Representatives. London: Macmillan & Co., Ltd., 1911. 8½ × 5¾. xvi, 416 pp., ills. (Price \$4.00.)

TOZZER, A. M. Value of Ancient Mexican Manuscripts in the Study of the General Development of Writing. Worcester, 1911. (Reprinted from the Proceedings of the American Antiquarian Society for April, 1911.)



## PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE. — Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly oblige this department of the *American Anthropologist* and the *Journal of American Folk-Lore* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages. — EDITOR.]

### GENERAL

**Ameghino (F.)** Origen poligénico del lenguaje. (Arch. de Pedag., La Plata, 1911, IX, 133-192, 10 fgs.) Discusses the comparative anatomy of the speech-organs, the evolution of the *apophysis geni*, vocal or pre-human language, semi-articulate language, consonants, etc. According to A., "the babbling of infants represents perfectly the human stage immediately preceding the beginning of the faculty of articulate language"; the language of "the precursors of man" was exclusively vocal or pre-human; that of the first representatives of the human race was "semi-articulate," due to the absence of the *apophysis geniglossa*. Thus the course of the development of speech has been: Aphonic (lower creatures), emotive (animals), vocal (pre-human), semi-articulate (first men), articulate (man). For A., languages represent species and dialects varieties of them; there are species, genera, families, orders. Monosyllabic languages have preceded polysyllabic, and Chinese is "one of the most primitive tongues." This is a post-humous publication.

**Anderson (J. H.)** An investigation as to the most accurate method of estimating the cubic capacity of the living head, together with some remarks on the relative thickness of the cranial integuments. (J. R. Anthr. Inst., Lond., 1910, XL, 264-278.) Gives results of measurements of skulls of 40 subjects from the Melbourne hospitals

and asylums. Technique is discussed in some detail. Dr A. concludes that circumferential measurements are less preferable than diametral; Lee's formula No. 14 is better than Pelletier's diametral method; water is best to use to determine cubic capacity of skull. The correct allowance for cranial tissues seems to be: for length 9 mm., for breadth 9 mm., for height 7 mm. Bibliography of 33 titles.

— The proportionate contents of the skull as demonstrated from an examination of forty Caucasian crania. (Ibid., 279-284.) Same 40 subjects as above. Details of brain measurements. Author concludes that brain-volume probably decreases with advancing age; variation in brain-volume is compensated by an inverse variation in the amount of cerebrospinal fluid present; the dura mater does not increase in proportionate volume with increasing age, nor with size of skull, but remains constant, with a volume of from about 4.5 to 5.5 %.

**Angelotti (G.)** Sui solchi dell'arteria meningea media nell' endocranio. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 392-395, 4 fgs.) Discusses the sulci of the median meningeal artery in the endocranium—normal, abnormal, primate skulls were examined. Dr A. concludes that there exists a relationship between the development of the osseous skull and that of the endocranial arterial circulation.

**Anthony (R.)** A propos de l'enseigne-

- ment de l'anatomie à l'École d'anthropologie. (Rev. Anthropol., Paris, 1911, XXI, 45-55.) Sketches the history of the teaching of anatomy at the École d'Anthropologie in Paris (Broca, Manouvrier, Marey) and discusses the scope and divisions of the science.
- Anthropology at the British Association.** (Man, 1911, XI, 154-160, 171-176.) Abstracts of chief papers on physical anthropology, ethnography and ethnology, and archeology presented at meeting of 1911.
- Arrhenius (S.)** Über den Ursprung des Gestirnkultus. (Scientia, Bologna, 1911, IX, No. 2, 420-434.) Treats of the origin and development of star-worship among primitive peoples, the ancient Babylonians, Mexicans, etc. Among the lower races the moon (with its phases) is often more noteworthy than the sun, and the latter is frequently subordinate to the former in mythology, etc. The secondary place of the sun in Babylon is also remarkable. Star-worship arose out of the need of measuring time, etc.
- Astley (H. J. D.)** Cup- and ring-markings: their origin and significance. (J. R. Anthropol. Inst., Lond., 1911, XLI, 83-100.) After discussing briefly various theories A. considers cup- and ring-markings "in the light which has been thrown upon them by recent research among the aborigines of Australia," and concludes that they are "totemistic signs," belonging with "the special totemistic designs of the Arunta, both on the rock-paintings, the *Churinga Ilkinia*, and the *Churinga Nanja*." In the Arunta phenomena we have "the germs of the Lingam cult." The signification of cup- and ring-markings is to be found in "the still existent habits and customs of the Arunta, etc."
- Autobiography of Dr Chas. H. S. Davis.** (Amer. Antiqu., Benton Harb., Mich., 1911, XXXIII, 1-5, portr.) Sketch of life and works of associate editor of the *American Antiquarian*.
- Baglioni (S.)** Contributo alla conoscenza della musica naturale. Ricerche di analisi acustica su alcuni strumenti di popoli naturali. (Atti d. Soc. Rom. di Antrop., Roma, 1910, XV, 313-360, 23 fgs.) Gives the results of acoustic investigations of the musical instruments of primitive peoples: Marimba (4 from various parts of Africa); *sansa* (9 from the Congo country and Central and East Africa); syringe or pan-pipe (6 from various parts of Melanesia, 2 from Africa, and 1 from the *métis* and negroes of the Amazon, in Brazil). The chief facts noted are: Oscillations within wide limits; more or less strong alterations of the diverse intervals; existence of a large number of consonant intervals (all our four); tendency to approximate insensibly to the diatonic (heptatonic) scale; possibility of having contemporaneously cases of tetratonic, pentatonic, and semichromatic gammas. According to B., the fundamental principle determining and conditioning the genesis and development of our diatonic scale is essentially of a biological character. The progress of culture has induced a better selection and a more exact determination of the 7 elementary tones constituting the diatonic scale.
- Barnard-James (J.)** Nature's night lights. (Oxf. and Cambr. Rev., Lond., 1911, No. 14, III-119.) Contains some folk-lore items concerning the will-o'-the-wisp from Argentina and Ireland (legend, p. 116). On p. 113 the author states that Argentine girls on summer evenings put a fire-fly or two under the lace of their mantillas.
- Beddoe (J.)** Sir Francis Galton, D.C.L., F.R.S. (Man, Lond., 1911, XI, 34.) Notes peculiar shape of head; lack of humor due to Quaker ancestry; inventiveness. See Gray (J.).
- Belden (H. M.)** The relation of balladry to folk-lore. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 1-13.)
- Bernard (F.)** La Dépopulation des campagnes. (J. d. Économ., Paris, 1911, LXX, 201-215.) Author considers "la petite propriété" the best remedy against depopulation of the rural districts.
- Biasutti (R.)** Alcune osservazioni sulla distribuzione geografica dell' indice cefalico e dei principali tipi cranio-metrici. (Arch. p. l'Antrop., Firenze, 1910, XL, 353-373, 1 fg., 2

maps.) Treats of the geographic distribution of the cephalic index and the chief craniometric types. According to B., variations of cranial indices and of the consequent general architecture of the cerebral cranium, have not the significance of typical (racial) variations, but of phases of craniogenetic development which may be repeated in any human group. The study of the distribution of cranial forms does not confirm (for modern man) a very great primitiveness of the high dolichocephalic types. It is not necessary, e. g., to regard individuals with low skulls and individuals with high skulls in a negro, American or European series as typically diverse and phyletically separate, when, at least all the other somatic characters do not confirm such dimorphism. The elimination of dolichocephals from a brachycephalic series, or vice-versa, to obtain a "pure" series, is unjustifiable, unless other reasons strengthen it.

— Glaciazioni e umanità secondo il Rutot. (*Ibid.*, 1911, *XXI*, 188-191.) Résumés and discusses the views of Rutot on man and the glacial period, with special reference to his article in the *Bullet. de la Soc. belge de Géologie* for 1910. B. accepts the chronology of Rutot.

**Boekenoogen (J.)** Waar de kinderen vandaan komen. (*Volkskunde*, Gent, 1911, *XXII*, 18-24, 143-151, 193-198.) First two sections of article on folklore of "where the children come from,"—someone brings them (doctor, old woman, midwife, etc.); the stork brings them (rhymes are given, pp. 21-24); children come from cabbages and other plants, from trees, from hollow trees, from under stones, from a well or from the water-mill, out of the water, etc.

— Volkshumor in geestelijke zaken. (*Ibid.*, 198-203.) Gives 12 items of folk-wit concerning clergymen, etc.

**Bolte (J.)** Neuere Märchenliteratur. *Z. d. V. f. Volksk.*, Berlin, 1911, *XXI*, 180-198.) Reviews, résumés, and critiques of recent literature relating to fairy and folk-tales, etc. General (works of Swanton, v. Gennep, v. der Leyen, Goldenweiser, Sijmons, Aarne, Dähnhardt, Dubsy, Forke, Oertel,

Huet, Müller, Cosquin, v. Sydow, Zwierzina, Armesto, Jones, Wallensköld, Bleich, Suchier, Johnston, Böklen, Bleich, Class, Tesdorpf, Sperbe, Lee, Barnouw, Gálos, Oliver, Jordan); European (Dähnhardt, Busch, Wossidlo, Wisser, Drechsler, Müller, Parsche, Niederberger, Boekenoogen, Langer, Trevelyan, Brusot, Colson, Sébillot, Roche, Quintin, Polívka, Afanasief, Böhm); Asia (Daniel, Wingate, Macler, Boddington and Bompas, Shakespear, Woo, Davis and Chow-Leung, Ramstedt, Hippgen, Basset, Rhodo-Kanakis, Hein); Africa (Desparmet, Basset, Artin Pasha, Frobenius, Dayrell, Tremearne, Harris, Joseph, Weule, Lademann, Werner, Jacottet, etc.).

**Bond (F. D.)** The lack of printing in antiquity. (*Pop. Sci. Mo.*, Lancaster, Pa., 1911, *LXXIX*, 584-586.) The author thinks that the main cause of the absence of printing (some sort of stamping or rudimentary printing of course existed) in antiquity, was not lack of paper, but rather the lack of a strong money-making stimulus such as existed in the fifteenth century when printing sprang up in Europe.

**Bonfigli (R.)** *Gyrus cuneii* e *plica cuneo-lingualis anterior*. (*Atti d. Soc. Rom. di Antrop.*, Roma, 1911, *xvi*, 107-111, 2 fgs.) Treats of the *Gyrus cuneii* and the *Plica cuneo-lingualis anterior* in the brains of two idiots. The superficiality of the *G. cuneii* is very rare in man. The anomalies noted are interesting for comparison with corresponding phenomena in the brains of the lower races and in those of the anthropoids, etc.

**Borchardt (P.)** Papierabformungen von Monumenten. Winke für Reisende. (*Z. f. Ethnol.*, Berlin, 1911, *XLIII*, 541-545, 6 fgs.) Treats of paper moulds of inscriptions, carvings, and other monuments. The technique is described from personal experience.

**Bourgin (G.)** Histoire de la civilisation. (*Scientia*, Bologna, 1911, *x*, No. 3, 218-222.) Discusses recent works of de Morgan, Dussaud, Dreyer, Hauser, Pignet, etc., on the early civilizations of the Mediterranean area (European, African, Asiatic).

**Burger (Hr.)** Demonstration eines Ap-

parates für Kopfmessungen. (Z. f. Ethnol., Berlin, 1911, XLIII, 620.) This new apparatus for head-measurement may be useful for psychiatrists and sculptors, but hardly for the anthropometrist among primitive peoples.

**Burne** (C. S.) The essential unity of folk-lore. Presidential address. (Folk-Lore, Lond., 1911, XXII, 14-40.) According to Miss B., folk-lore is "the learning of the people," and "it is the product of the thought, the idea of early or barbaric man, expressed in word or in action, in *belief, custom, story, song or saying.*" It is "an entity, the product of the human mind, made up of complementary elements,—belief, custom, and story,—and liable to be influenced and varied by external circumstances." The ballad of the "Bitter Withy" (folk-lore of the willow-tree,—inextricable mingling of belief and practice, myth, song, and saying), the connection between belief and custom, "survivals," the essential solidarity of folk-lore, the racial element, etc., are discussed. In appendix are some notes on Danish dancing-ballads, the dedication of churches, etc.

**Buschan** (G.) Zu dem Kapitel "Mongolenflecke." (A. f. Anthrop., Brn-schw., 1911, N. F. IX, 322.) Cites letter from Dr J. G. F. Riedel of Batavia, dated from Gorontalo, Celebes, June 30, 1875, to Charles Darwin, and Darwin's reply. Dr R. notes the "blue spots" on the back above the buttocks of "the children of the primordial North Selebesian tribes." This antedates Dr Baelz's observations of 1883.

**Carus** (P.) Animal symbolism. (Open Court, Chicago, 1911, xxv, 79-95, 16 fgs.) Treats of the fish in ancient classic mythology, the fish-deities of Babylonia and Assyria, Dionysos, Eros and the fish, Christ as Orpheus in the catacombs, etc.

— Fish and dove. (Ibid., 212-223, 19 fgs.) Treats of these symbols,— "the sacred animals of Astarte, which reappear during the third and fourth centuries A. D. as important Christian symbols," particularly with reference to the information given by Lucian concerning the worship of Hera at

Hierapolis, the inscriptions and figures in the catacombs, etc.

— The fish as treasure-keeper. (Ibid., 314-316, 1 fg.) Treats of the Apostle Peter and the tribute-money, the ring of Sakuntala, the ring of Polycrates, the dwarf Andwari of the Edda, etc.

— The Jonah story and kindred legends. (Ibid., 271-285, 16 fgs.) Treats of Jonah and the whale, Dionysus and the dolphin, Arion and the dolphin, Melkarth and the sea-horse, coins illustrating the Greek dolphin legends, Jason and the dragon, Perseus and the great fish, Heracles and the monster, the Jonah of the Haida Indians, etc.

— Some notes on language-study. (Ibid., 292-301.) Discusses the Latin element in English; the change of languages (the author exaggerates the rate among Indian tongues), in words, meanings, pronunciation, etc.; the origin of language, etc. Dr C. thinks that "the most primitive languages appear to have been monosyllabic," and that "there was a time when the so-called roots were ideas of a general character, which were used for the purpose of communicating intentions, or requests, or declarations." They also "first denoted actions," because "language originated as an accompaniment of cooperative work of a communal activity."

— Pagan and Christian love-feasts. (Ibid., 513-524, 14 fgs.) Treats of Babylonian communion and fish sacrifice, convivial scenes depicted on tombs of worshipers of Dionysus and Mithras, a love-feast of the Fabian family, pagan love-feasts of ancient Rome, etc., the Last Supper, Christian eucharists.

— Rivers of living water. (Ibid., 636-639, 3 fgs.) Discusses the passage of the New Testament (John VII, 38), "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," compared with a passage in the Buddhist sacred books. Dr C. refers them to the idea of a divine body partly of flames (or light) and partly of water, inhabited by creatures of earth, air, and water.

**Chamberlain** (A. F.) Some influences of race-contact upon the art of primi-

- tive peoples. (Journ. of Race Develop., Worcester, 1911, II, 206-209.) Discusses alleged influence (Mason) of introduction of iron upon Eskimo art and on the rock-pictures of Guiana (im Thurn); the effect of white contact on the art (painting on walls; carving of images, etc.) of South African negroes. (Stannus), and on the drawings of Brazilian Indians (Schmidt).
- David Boyle. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 159-164.)
- Clerget (P.)** L'Urbanisme. Étude historique, géographique et économique. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 213-231.) General discussion of urbanism (cities of antiquity, Middle Ages, 19th century, etc.). Religion was at the beginning of Greek and Roman cities. The northern movement of great cities is noteworthy.
- Coutil (L.)** Paul du Chatellier. (L'Anthropologie, Paris, 1911, XXII, 364-367.) Note on P. du Chatellier (d. March, 1911) with list of publications (92 studies) chiefly relating to French archeology, Finistère in particular.
- Decourdemanche (J. A.)** Du rapport légal de valeur entre l'or, l'argent et le cuivre chez les peuples anciens et les Arabes. (R. d'Éthnogr. et de Sociol., Paris, 1911, II, 160-173.) Discusses the legal relations of the precious metals in Persia, Cyzicus, Rome, Egypt, and among the Arabs. The value of gold as compared with silver was 13 to 1 (Persia, Cyzicus, Sicily, etc.); 15 to 1 (Rome, in time of dictator Fabius and down to Constantine; after Constantine to fall of empire, 148 to 1); among the Arabs 14 to 1. The value of silver as compared with copper was 128 to 1 (Egypt, Rome); 100 to 1 from reform of Diocletian; 120 to 1 after reform of Constantine.
- Deubner (L.)** Moderner Totenkult. (Arch. f. Religsw., Lpzg., 1911, XIV, 302-303.) Cites curious provisions (yearly festivals, etc.) in the wills of people dead within the last 30 years, — a sort of perpetuation of the cult of the dead.
- Dussaud (R.)** Totémisme et Exogamie. (L'Anthropologie, Paris, 1911, XXII, 295-305, 2 maps.) Résumé and critique of Frazer's *Totemism and Exogamy* (4 vols., London, 1910).
- Enrico Raseri.** (Atti d. Soc. Rom. di Antrop., Roma, 1911, XVI, 181-183.) Note on scientific activities of Prof. Raseri (d. July, 1910) with list of publications, chiefly concerned with demography.
- Fay (E. W.)** Language study and language psychology. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 369-384.) Discusses article by Prof. A. Hill in *Pop. Sci. Mo.*, for June, 1907, on "The acquisition of language and its relation to thought." According to Prof. F. "language is the expression of thought, but it is more, it is the prompter of thought." No type of language has ever been found inadequate to express the thoughts of its native users.
- Fehlinger (H.)** De l'influence biologique de la civilisation urbaine. (Scientia, Bologna, 1911, X, NO. 4, 421-434.) Discusses recent literature on the subject of "physical degeneration," etc., in relation to alleged inferiority of the city-bred. F. holds that the power of resistance of uncivilized peoples has been greatly exaggerated in the past. The conclusion reached is that "it is a mistake to see in the city, the goal of modern migrations, and the center of mixture of types of different races, a danger to the progress of the development of humanity and civilization."
- Fewkes (J. W.)** The cave dwellings of the Old and the New Worlds. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 390-416, 5 pls., 2 fgs.)
- Franchet (L.)** La cuisson des poteries et les phénomènes de la combustion dans l'étude de la céramique archéologique. (Rev. Scientif., Paris, 1911, 497-499.) Discusses the methods of prehistoric pottery, and particularly the black pottery, — various carboniferous varieties.
- Frassetto (F.) e Fanesi (F.)** Di un nuovo craniostato con movimento compensato. (Atti d. Soc. Rom. di Antrop., Roma, 1911, XVI, 133-136, 2 fgs.) Describes and figures a new craniostat or craniophor, with compensated movement, fitted for any orientation desired for the skull. It

is an improvement upon that of Stolyhwo.

**Friedemann (M.)** Die Stellung des Menschen im zoologischen System. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 114-115.) Discussion of article with this title by Friedenthal in 1910. Friedemann believes that the structure of the human brain entitles man to a special place among the Primates.

**Friedenthal (H.)** Die Stellung des Menschen im zoologischen System. (Ibid., 1910, XLII, 989-994.) Argues for the inclusion of man with the anthropoid apes in a sub-order *Anthropomorphae*,—from identity of blood, forms of nails and spermatozoa, hair, physiological processes of growth, etc.

**Fritsch (G.)** Zweite Vorlage einer Übersichtstabelle der Menschenrassen. Diskussion. (Ibid., 924-929.) Views of Ehrenreich, v. Luschan, Staudinger on Fritsch's scheme of the human races. Dr E. doubts the simple hypothesis of three stem-races—white, yellow, black. The fusion of American Indians, Mongolians, and Malays is not so justifiable as F. thinks. Dr v. L. is quite unfavorable to F.'s scheme.

— Verwertung von Rassenmerkmalen für allgemeine Vergleichen. (Ibid., 1911, XLIII, 272-280, 4 figs.) F. emphasizes the fact that even the most striking racial characters are not absolutely constant (skull, skeleton, skin-color, eye-form, hair, etc.), but notes that this need not exclude their use in comparing the races of man. This point is discussed with special reference to hair-form (pp. 276-279) in Chinese and Hottentots. Differences that are of value as distinctions are often made of no value by pedantic devotion to averages, or by misinterpretation of variations.

**Frizzi (E.)** Der Miessche Schädelträger. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 39-40, 1 fig.) Calls attention to the cranio-phor of Mies. See *Anat. Anz.*, 1888, III, 1-4.

**Gales (R.L.)** Christianity and language. (Oxf. & Camb. Rev., Lond., 1911, No. 15, 73-85.) Treats of folk-speech about God and things Christian, Christian oaths (in medieval times "extraordinarily varied and flam-

boyant"), familiar speech in relation to Jesus, the impress upon languages of the events in his life and death, the church and its rites and ceremonies, the devil, etc.

**v. Gall (Freih.)** Die Herkunft unseres Schrift-Alphabets. (Hess. Bl. f. Volksw., Lpzg., 1911, x, 43-46.) Based on A. J. Evan's *Scripta Minoa* (Vol. I, Oxford, 1909.) The primitive linear writing of the ancient Cretans is the ancestor of our alphabet through a North Semitic (spread by the Phenicians) modification of it by some Palestinian genius.

**van Gennep (A.)** Qu'est-ce que le totémisme? (Folk-Lore, Lond., 1911, XXII, 93-104.) Discusses the views of Frazer in his *Totemism and Exogamy*. Van G. agrees with F. in separating exogamy from totemism, but not in refusing the latter all religious significance. The difficulties of deciding what "totemism" really means are emphasized. See Lang (A.), Westermarck (E.).

**van Ginneken (J.)** Sprachwissenschaftliche Chronik. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 345-366.) Critical review of the works of Dr Wilhelm Planert, particularly his *Handbuch der Namaspache in Deutsch-Südwestafrika* (Berlin, 1905), *Die syntaktischen Verhältnisse des Suaheli* (Berlin, 1907), *Die grammatischen Kategorien in ihrem Verhältnisse zur Kausalität, Eine Untersuchung am Malayischen* (ZDMG., Bd. 60), *Makroskopische Erörterungen über Begriffsentwicklung* (1910) from the point of view of comparative philology and psychogenetic linguistics, giving his own theories, etc., on the questions involved.

**Giuffrida-Ruggeri (V.)** La quistione dei pigmei e le variazioni morfologiche dei gruppi etnici. (Arch. p. l'Antrop., Firenze, 1910, XL, 289-315.) Treats of pigmies and the morphological variations of ethnic groups (views of Schmidt, Hagen, Stratz, Sanson, etc.), particularly the theory held more or less by Schmidt, Hagen, Klaatsch, etc., that the primitive human race (or *Urrasse*) is "a race corresponding to the infantile stage of more evolved ontogenetic development." According to G.-R., the

- pigmies may be a primitive human group more or less ecumenic, but to consider them the basis of all others is going too far. The other characters, outside of small stature, are not so convincing, as, e.g., Schmidt thinks. The two types found by Hagen among the Kubu, and Bataks, are not, as he maintains, two human varieties, but the two extremes of a well-known oscillation. Pigmies and tall types are varieties of one and the same species of man, and one need not wonder at their having about the same proportions as the taller types, however much this fact may contradict the so-called fundamental biogenetic law.
- Gordon** (G. B.) The functions of the modern museum. (U. of Penn. Mus. J., Phila., 1911, II, 2-5.) Argues that "the principal function of the modern museum is to promote the increase of knowledge and the cultivation of taste." It is the instrument by which "human documents" are to be saved for the uses of science and of posterity. It is "from every point of a view, a necessary instrument in modern education."
- Gray** (J.) Sir Francis Galton, M.A., D.C.L., F.R.S., etc. (Man, Lond., 1911, XI, 33-34, portr.) Brief account of life (1822-1911) and works of "the father of eugenics." See Beddoe (J.)
- John Beddoe, M.D., LL.D., F.R.S., F.R.C.P., etc. (Ibid., 151-153, portr.) Brief account of scientific activities, with list of publications (1853-1910), of the late British anthropologist (b. 1826, d. 1911). His last work was an autobiography, *Memories of Eighty Years* (Lond., 1910). Dr B. was eminent as a physical anthropologist (stature, color of hair and eyes, craniology, etc.).
- The differences and affinities of paleolithic man and the anthropoid apes. (Ibid., 117-120, 1 fig.) Treats of dimensions of humerus, femur and tibia in Neandertal and Aurignac man, the gorilla, the orang, and the chimpanzee. According to G. "the Aurignac (and Galley Hill) man differentiated himself from the chimpanzoids at an earlier epoch than the Neandertal man separated from the gorilloids." The brachycephalic races of Asia may have developed from the orangoids. G.'s theory of the descent of man agrees with that of Klaatsch, except that the chimpanzee is substituted for the orang.
- Guérard** (A. L.) English as an international language. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 337-345.) Prof G. sees some difficulties in the progress of English and suggests that French "is stronger than most Americans believe." And "if French or English will not do, why not try Esperanto?"
- Hahn** (E.) Die Erkenntnis des heutigen Volkslebens als Aufgabe der Volkskunde. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 225-233.) Discusses the knowledge of modern folk-lore as the subject of folk-lore. Folk-lore is "ethnology applied to our own people." Important for folk-lore is the age of youth so closely connected with tradition.
- Die Entstehung der Bodenwirtschaft. (Scientia, Bologna, 1911, IX, No. 1, 139-153.) Discusses the origin of agricultural economy: The three-stage theory, the sex-division of labor, the rôle of woman in the development of agriculture, etc. In human history economic work has been furnished most often by woman, in the beginning where only human labor has been present,—"hoe-culture," "gardening," etc., as with the modern European peasant woman today in certain areas. Plough-culture means the addition of other than human labor,—that of domestic animals.
- Harlan I. Smith: Explorer in archeology.** (Amer. Museum J., N. Y., 1911, XI, 301-302.) Outlines past activities of Prof. Smith, recently appointed Archeologist to the Canadian Government and Curator of the Victoria Museum.
- Harrington** (J. P.) Franz Nikolaus Finck. (Amer. Anthropol., Lancaster, Pa., 1910, N. S. XII, 724-728, portr., bibl.)
- Hertel** (J.), **Bolte** (J.) u. **Andrae** (A.) Zur Sage von der erweckten Scheintoten. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 282-285.) Cites additional literature concerning the tale of the awakened dead woman, from India, Italy, Spain, Germany, France, etc.
- Hervé** (G.) Un cas de bipartition com-

- plète du basioccipital, le basiotique d'Albrecht découvert (otosphénal) par Étienne Geoffroy Saint-Hilaire. (Rev. Anthropol., Paris, 1911, XXI, 98-101, 1 fig.) Cites a case of complete bipartition of the basi-occipital (Albrecht's *basiotic*) and points out that the peculiarity had been already observed and named by St Hilaire,—*otosphénal*,—in his *Philosophie anatomique*.
- Le professeur Alexandre Schenk. (Ibid., 43-44.) Brief account of life and activities of the Swiss anthropologist (1874-1910).
- Charles Daveluy. (Ibid., 241-244, portr.) Sketch of life and scientific activities of C. Daveluy (1829-1911), assistant director of the École d'Anthropologie 1900-1910, honorary director 1910-1911. He was a specialist in the Semitic languages.
- Hoernes (M.)** Die ältesten Formen der menschlichen Behausung und ihr Zusammenhang mit der allgemeinen Kulturentwicklung. (Scientia, Bologna, 1911, x, No. 3, 132-142.) Treats of cave-dwellings, round-dwellings, four-cornered houses (megaron-type, etc.) in various parts of the world, their evolution, relation to one another, etc. Tree-houses and dwellings in hollow-trees can never have been universal primitive forms of habitation. Cave-dwelling, more extended in use and distribution, came nearer being such. The late neolithic hunting tribes of the close of the glacial age had both caves and huts,—the latter of the four-cornered type, for the round-dwelling comes later, and when met with among hunter-peoples is open to the suspicion of having been borrowed from other cultures. Certain types of dwelling have apparently grown up under controlling influences of a local environment. Independent invention is not absolutely to be rejected here and there.
- von Hornbostel (E.)** Über ein akustisches Kriterium für Kulturzusammenhänge. (Z. f. Ethnol., Berlin, 1911, XLIII, 601-615.) Treats of the physical-acoustical (measurement of tones) as a criterion of culture-relations. Investigates in this way the question whether the African xylophone is autochthonous or imported from southeastern Asia, and the question of the origin and distribution of the pan's pipe. The results favor introduction of the xylophone from southeastern Asia, and of culture-relations in the matter of the spread of the pan's pipe.
- Hough (W.)** Edward Palmer. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 173.)
- Jacoby (A.)** Der Ursprung des Judicium offae. (Arch. f. Religsw., Lpzg., 1910, XIII, 525-566.) Treats of the origin of the *judicium offae* (ordeal by which the accused had to swallow a quantity of bread or cheese, or be considered guilty). J. rejects the origin offered by F. Patella in his *Le ordalie*, from India, and Kober's theory of provenance from England, and seeks to show that the custom is of Christian origin, and stands in certain relationship with the religious and other ceremonials of the eucharistic type. See also p. 634.
- Janiewitsch (J.)** Totenmaske bei den Wogulen. (Ibid., 626.) Note on the covering of the face with deer-skin, regarded by some as a death-mask,—this is the opinion of Wisocki (1908).
- Karutz (—)** Über Kinderspielzeug. (Z. f. Ethnol., Berlin, 1911, XLIII, 237-239, 5 figs.) Treats of toys of the type of the "bean-shooter" (American Indian, African negro, North Germany) and "buzzer" (American Indian, Europe, Africa),—these are possibly almost universal in their distribution. A pop-gun from Togo is also figured and described. (Koch reports it also from Brazil.)
- Kelsey (F. W.)** The tragedy at Cyrene. (Bull. Amer. Arch. Inst., Norwood, Mass., 1911, II, 111-114, portr.) Sketches life and activities of H. F. De Cou, the archeologist, killed by Arabs, March 11, 1911.
- Kluge (F.)** Aufgabe und Methode der etymologischen Forschung. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 365-376.) Discusses, with numerous examples, the field and method of etymological investigation, particularly in German and related languages.
- Zur Geschichte des Brutofens. (Mitt. d. Anthr. Ges. in Wien, 1910, XL, 195-196.) Notes on the history



- of the incubator for hatching hens' eggs. The German word *Brutofen* dates only from the 18th century. The evidence traces the invention itself back to ancient Egypt.
- Kroeber** (A. L.) The morals of uncivilized peoples. (Amer. Anthropol., Lancaster, Pa., 1910, N. S. XII, 437-447.)
- Kunike** (H.) Das sogenannte "Männerkindbett." (Z. f. Ethnol., Berlin, 1911, XLIII, 346-563.) Treats, with bibliography (pp. 560-563), of the literature concerning the *cowade* in Europe (Mediterranean region), Asia (China, Miaotse; India, Dravidians), Indonesia and Polynesia (Island of Buru; Dayaks of Borneo), Africa (Congo country), America (Island Caribs, Caribs of mainland, Arawaks and other tribes of Venezuela, Guiana, Brazil, etc.; some tribes of New Mexico and California). Northern South America seems to be "the classic land of the *cowade*,"—there are two other notable *cowade*-areas, one in southeastern Asia, the other in southwestern Europe (cf. the Basques). The author warns against unjustifiable generalization. There are two types of the *cowade*, one of which is possibly an *imitatio naturae*, a *cowade* proper; the other (the South American sort) may in some cases be explained as a "temporary union with the father" for the child,—or something very like it. This may have been connected with the transition from matriarchy to patriarchy. Possibly type first has grown up out of type second.
- de Lanessan** (J. L.) Le transformisme et le créationisme pendant le Moyen Age et la Renaissance. (Rev. Anthropol., Paris, 1911, XXI, 197-216.) Sketches the history of the doctrines of transformism and creationism during the Middle Ages and the Renaissance: St. Augustine, the Arabs, Italian and French anatomists, Servetus, Harvey, Borelli, P. Belon, B. Palissy, van Helmont, etc.
- Lang** (A.) Totemism and exogamy. (Folk-lore, Lond., 1911, XXII, 91-93.) Treats of Frazer's theories, etc. and Mr Thomas' review of Frazer's work. L. holds that "the present Arunta method of obtaining totems is not early, but recent, and has not yet wholly destroyed the usual method by which each totem is confined to a single phratry." See van Gennep (A.), Westermarck (E.).
- Linard** (J.) Le monothéisme primitif d'après Andrew Lang et Wilhelm Schmidt. (Rev. de Philos., Paris, 1911, Nos. 9-10, 390-416.) Résumés and discusses recent publications of Lang and Schmidt relating to "primitive monotheism."
- Lowie** (R. H.) A new conception of totemism. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 189-207.)
- von Löwis of Menar** (A.) Nordkaukasische Steingeburtssagen. (Arch. f. Religsw., Lpzg., 1910, XIII, 509-524.) Treats of North Caucasian parallels of the Phrygian myth of the birth of man from stones, etc. Abstracts of such myths from the Kabardians. Chechenzes, Ossetes, etc., are given,—these are in addition to those recorded by N. S. T. in the *Etnograficeskoje Obozrènije* for 1908. These tales are characterized by the most animated and objective telling of the process of birth from the stone. In one tale a dream-motive appears; another interesting feature is the fecundation of the stone by human semen,—the magic stone is assigned female-anthropomorphic qualities, etc. Comparisons with myths from Asia Minor, with certain myths regarding Adam and Eve, the origin of Anti-Christ (e. g. story of Armilus), the Haitian myth of the four brothers, etc.
- MacCurdy** (G. G.) Anthropology at the Providence meeting, with Proceedings of the American Anthropological Association for 1910. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 99-120.)
- Machabey** (A.) Un point d'histoire musicale. (Revue Musicale, Paris, 1911, XI, 88-93.) Emphasizes the value of the "gnostic papyri" for the interpretation of the history of music. Interesting, e. g., are the correspondences of the vowels to divinities, planets, cardinal points, notes of the musical scale; the musical translation of magical formulae; Oriental origin of certain aspects of the Christian liturgy; general employ-

- ment in the Orient and in Egypt of a pre-Christian heptatonic gamut.
- Maeterlinck (L.)** Folklore et gastronomie. (Volkskunde, Gent, 1911, xxii, 208-210.) Proposes a section of folk-foods and folk-cookery for the Gent exhibition of 1913.
- Mahoudeau (P. G.)** La place zoologique de l'homme. (Rev. Anthropol., Paris, 1911, xxi, 365-382.) Discusses the place of man in the animal series. Traditions of primitive peoples as to animal ancestors; opinion of ancient Greeks, Linnaeus, Buffon, Tyson, Lamarck, Saint-Hilaire, de Quatrefages, Pruner-Bey, Letourneau, Dally, Huxley, Broca, etc. Modern opinion seems to be that "man is simply a species of the anthropomorphic type," or, as La Mettrie said in the 18th century and Friedenthal repeats in the 20th, "man is a species of ape."
- Meillet (A.)** Différenciation et unification dans les langues. (Scientia, Bologna, 1911, ix, No. 2, 402-419.) Discusses the tendencies toward differentiation (local innovations, sex distinctions, professional variations, religious differences,—the Todas, numbering but 800 souls, have three special religious languages, an *argot*, and a social dialect; changes due to isolation, removal of restraint as in case of break up of Roman empire, substitution by conquest, race-contact), and unification (spread of languages by conquest, extension of culture, etc.; creation of common tongues within a given area, e. g., modern French, German, English; influence of literature, etc.; unity of language not necessarily implies unity of race-origin). The tendency toward unity of speech where unity of civilization exists is very strong, and increases with modern progress.
- Mercante (V.)** Fiorentino Ameghino. Su vida y sus obras. (Arch. de Pedagog., La Plata, 1911, ix, 93-132, portrait. Sketch of the life, scientific activities, publications (bibliogr., pp. 113-123), funeral, etc., of F. Ameghino (1854-1911), the celebrated Argentinian paleontologist and anthropologist.
- Mogk (E.)** Volkstümliche Sitten und Bräuche im Spiegel der neueren religionsgeschichtlichen Forschung. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, xxvii-xxviii, 494-505.) Treats of folk-lore and folk-customs from the point of view of comparative religion and ethnology. Dr. M. recognizes a primal period of vitalism (fetish, magic), a next stage of soul-belief (spirits, ancestor cult), a third stage (anthropomorphism, man-like deities, temples, statues, etc.). The Teutons when they appeared in history were in this third stage, but possessed also much of earlier origin.
- Morselli (E.)** Etnologia ed etnografia. (Arch. p. l'Antrop., Firenze, 1911, xli, 13-39.) Discusses the significance and relations of ethnology and ethnography as divisions of anthropology according to various authorities (Prichard, Hovelacque, von Hellwald, Ratzel, E. Schmidt, R. Martin, Achelis, Günther, Kaindl, Tylor, Brinton, M. Antón, De Hoyos Sáinz, Papillault, etc.). According to Prof. M., *ethnology* is "the study of races understood and treated from a point of view predominantly naturalistic or zoological"; and *ethnography*, "the study of peoples considered rather from a geographical-historical aspect."
- de Mortillet (A.)** Survivance usuelle de la pierre. (Rev. Anthropol., Paris, 1911, xxi, 81-97, 6 fgs.) Treats of three phases of the survival of the use of stone: Persistence (the more or less prolonged real employment), habit and atavism, tradition; the survival of stone weapons (e. g. axes among vikings, Saxons, etc.), stone tools (harrow used in Rumania 25 years ago had stone "teeth,"—cf. the classic *tribulum*; stone saws in bronze age; hafted stone used to bark trees in Ardennes as late as 1858), etc.
- Niceforo (A.)** Contributo allo studio della variabilità di alcuni caratteri antropologici. Riv. di Antrop., Roma, 1911, xv, 41-58.) Treats of the variability of anthropological characters: Methods and considerations of technique (pp. 41-53), variability and age, left and right, cranial measurements, etc. The order of greatest variability is weight, abdomen, thorax, limbs (upper and lower), trunk, head. The variability of stature is comparatively small. A

- composite anthropometric measurement is less variable, in general, than each of its components. A minimal variability is given by the circumference of the skull and by capacity. The variability of the frontal bone is great.
- Nilsson** (M. P.) *Der Ursprung der Tragödie.* (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 609-642.) First part, treating of the various theories as to the origin of tragedy (Aristotle, the ethnological hypothesis, Ridgeway, Schmid, Dieterich, the mourning hypothesis), particularly the theory of its origin from mourning, which is the view adopted by the author and discussed at some length (pp. 618-642).
- Paolo Mantegazza.** (Arch. p. l'Anrop., Firenze, 1910, XL, 483-500, portr.) Proceedings of special meeting in memory of P. Mantegazza, the well-known anthropologist, psychologist, etc. Addresses on his life, activities, and publications by Modigliani, Giuffrida-Ruggeri, Mochi, Loria.
- Papillault** (G.) *Galton et la biosociologie.* (Rev. Anthrop., Paris, 1911, XXI, 56-65, portr.) Treats of life, scientific activities, and publications of Sir Francis Galton (1822-1911), the "father of eugenics."
- Patten** (S. N.) *The laws of environmental influence.* (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 396-402.) According to Prof. P., the actual problems of today are problems of degeneration,—“we must get rid of the subman before we can rise to the superman's level”; and “the subman is made by environment as truly as the superman will be made by heredity.”
- Peacock** (M.) *Religious dancing.* (Folk-Lore, Lond., 1910, XXI, 515.) Note on heathen cultus-dances surviving in Christian lands (e. g. the Bacchic performances in connection with the Madonna in the Posili grotto near Naples on the night of the 7th-8th Sept.).
- Pearson** (K.) *On the value of the teachers' opinion of the general intelligence of school children.* (Biometrika, Cambridge, 1910, VII, 542-548.) From consideration of the tables and reductions of H. Gertrude Jones (data are from schedules filled in by over 20 Aberdeen teachers concerning 249 boys from 4 different schools, ages 6 to 14,—in groups according to excellent, good, moderate, dull), Dr P. concludes that there is “a substantial correlation between teachers' estimate of general capacity and examination test.” Thus such estimate “is not a purely idle character, wholly valueless owing to the personal equation of the teacher.”
- Peirce** (G. J.) *Civilization and vegetation.* (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 328-336.) Points out great destruction of vegetation due to agriculture, fires, certain forms of industry, smoke, etc. Foresees establishment of new balance, through improved methods of manufacture, etc.
- Perdrizet** (P.) *La miraculeuse histoire de Pandare et d'Echédore, suivie de recherches sur la marque dans l'Antiquité.* (Arch. f. Religsw., Lpzg., 1911, XIV, 54-129, 1 pl.) In connection with the story of Pandarus, the Thessalian, and the transference of the stigmata on his forehead to Echedorus, the author discusses in detail the meaning, etc., of *stigmata, grammata, marks and signs, tattooing, signaculum* of confirmation, mark of the *miles Christi*, sign of the hand and marked hands, the military sign, etc.—cauterization, scarification, tattooing in various forms and fashions to mark slaves and property, as a religious token, as a mark of soldiers, etc. Branding has but recently disappeared from the penal codes of Christianity. Tattooing was much in vogue in pre-Hellenic Greece, but not favored in classic times. Marking cattle by branding was wide-spread in antiquity. Slaves and recruits were often “marked” (the military mark was of religious origin in all probability, a special variety of the religious stigmata, and was derived from Syria). The text of the story is from the stela of Epidaurus. This monograph contains much valuable information.
- Pessler** (W.) *System der Ethno-Geographie.* (Mitt. d. Anthrop. Ges. in Wien, 1910, XL, 191-194.) Outlines the matter of ethno-geography: (1) Somatic (body and parts, organs,

- etc.), (2) mental, (3) linguistic, (4) material culture (house, implements, utensils, etc.). There are three primary ethnogeographical questions: How is each particular folk-character distributed, both with regard to its external and its internal limits? How old are the limits? What are the relations to one another of the limits of folk-characters, and how are coincidences and deviations to be explained?
- Pfeiffer (L.)** Beitrag zur Kenntnis der steinzeitlichen Fellarbeitung. (Z. f. Ethnol., Berlin, 1910, XLII, 839-895, 110 fgs.) Detailed discussion of the preparation of skins in the stone-age, the implements, etc., employed, the further uses of the prepared skin, leather, etc. The subject is illustrated by numerous references to the finds at Schussenried, Lindenthal cave, Taubach, Krems, in Scandinavia, etc., and to the Eskimo and American Indians. The so-called "woman's knife" and its ancient representatives are considered at length and a list given (pp. 889-895) of places (pre-historic) and modern tribes, etc., among which the "woman's knife" and certain other types have been found.
- Poniatowski (S.)** Über den Wert der Indexklassifikation. (A. f. Anthrop., Brnswgw., 1911, N. F. X, 50-54.) After a historical sketch of the classifications of cephalic indices and a discussion of their value, P. concludes that "the abolition of index-classification would mark a great step in advance in anthropology." Literalism in the use of such class-terms has led to very many errors; so, too, the dependence upon averages.
- Proceedings of the Anthropological Society of Washington.** (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 313-319.)
- Puccioni (N.)** Ricerche sui rapporti di grandezza tra corpo e ramo ascendente nella mandibola. (Arch. p. l'Antrop., Firenze, 1911, XLI, 83-152, 6 fgs.) Treats of the relations in size between the body and the ascending ramus of the lower jawbone in skulls of numerous races and peoples, in children and anthropoids. P. considers that there exist in these relations "ethnic differences indicating true ethnic mandibular types"; the
- "fossil" jawbones of Europe are morphologically one with those of modern man; those of the anthropoids present a morphology different from that of man; the jawbone of women and of children have certain characters in common and they are markedly different from those of adult males. Six ethnic types are noted: Caucasoid (finest), Australoid, Mongoloid, American, Negroid and Hottentot. The Australoid, from one side, the American from another, are near the Caucasoid; the Hottentot and the Mongoloid farthest from it; the Negroid occupies a central position.
- Reche (O.)** Längen-Breitenindex und Schädellänge. (A. f. Anthrop., Brnswgw., 1911, N. F. X, 74-90, 7 fgs.) Discusses in detail, with tables of measurements, etc., the cephalic index and length of skull (a new index, the length-index of the occiput, is introduced, by which "it is possible to distinguish short and long skulls without reference to measurement of breadth."—low indexes indicating skulls with short and high indexes skulls with long occiput).
- Risley (H.)** Presidential Address. The methods of Ethnography. (J. R. Anthropol. Inst., Lond., 1911, XLI, 8-19.) Gives account of experiences with Santals and Bhumij and efforts to secure an anthropological survey of India (results since 1901),—very much has been done in the way of anthropometry. The intention of the Government was that the ethnographic portion of the survey should be finished in about five years at a cost of £10,000, but delays and interruptions have taken place. Many valuable monographs have already been published.
- Rivet (P.)** Gaspar Marcano. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S. VII, 259-260.) Brief account of life and works of Dr Marcano (1850-1910), the Venezuelan anthropologist and archeologist, known for his studies of the history and pre-history of the Indians of this region. At the time of his death he was preparing a *Histoire précolombienne du Vénézuéla*.
- Romagna-Manoia (A.)** Sulle variazioni delle docce dei seni venosi poste-

riori della dura madre. (Atti d. Soc. Rom. di Antrop., Roma, 1911, xvi, 137-141, 4 fgs.) Treats of the variations of the ducts of venous sinuses of the *dura mater*, with particular reference to Le Double's *Traité des variations des os du crâne de l'homme* (Paris, 1903), etc. The relation between the development of the osseous skull and that of the endocranial arterial circulation is probably equivalent to that existing between the development of the osseous skull and the posterior venous sinuses of the *dura madre*.

**Rutot (A.)** Essai sur les origines et sur le développement de l'humanité primitive. (Rev. de l'Univ. de Bruxelles, 1911, 241-276.) Discusses the origin and development of man and the varieties of man, in prehistoric Europe in particular. R. recognizes two human types the *Homo primigenius* (older, more homogeneous) and the *Homo sapiens* (later, heterogeneous). The first dolichocephalous, prognathous, with retreating forehead and chin, no longer having living representatives; the second dolichocephalous, mesaticephalous, or brachycephalous, with well-developed forehead and chin, etc., complicated and diversified in its evolution, influenced by *métissages*, presenting high and modern characters often preserved in the races of today. The oldest precursor of man and the anthropoids was probably a late Eocene development from the Prosimians, which gave rise to two branches leading on the one hand to the modern Gibbons and on the other to the *H. primigenius*. The oldest of the monkeys properly so-called, the *Oreopithecus*, dates from the lower Pliocene. Up to the close of the Quaternary the *H. primigenius* was the only representative of the human race. Pre-eolithic and eolithic implements are recognized by Rutot. After this came the *H. sapiens* and the improvement of human intelligence and culture down to the present.

**Rutz (O.)** Der Gemütsausdruck als Rassenmerkmal. (Anthropos, St Gabriel-Mödling bei Wien, 1911, vi, 147-173, 302-317, 8 fgs.) According to Dr R. every individual possesses a musculature revealing itself in the

whole bodily posture and constituting the expression of type of temperamental life,—speech, music, song. There are 4 such types (each with a "cold" and a "warm" variety),—Teutonic, Italian, French, and another not yet practically in evidence. These are discussed in detail, with examples from the literature of various European peoples. The application of these types to Asiatic, African, and American native peoples is also briefly considered. Hindus and Japanese belong to the Italian type, as do the Annamese; Mongols to the French type; certain African peoples and Malays to the French type; Australians and South Sea Islanders to this type also, together with the American Indians.

**Sanctity of tabu (The).** (Open Court, Chicago, 1911, xxv, 155-175, 22 fgs.) Treats of the *tabu* of animals (the *tabu* remains often when the reason for their holiness has long disappeared). The Semitic *tabu* of swine, ancient Greek sacrifice of pig in the Elusinian mysteries, the Thesmophoria, etc.; the bear among the Ainu, certain American Indian tribes; the fish in Oriental and ancient classical mythology, among the Polynesians, Melanesians, American Indians, etc. The inheritance of our religion from pre-Christian cults is very great.

**Schück (A. C.)** Das Schulterblatt des Menschen und der Anthropoiden. (Mitt. d. Anthr. Ges. in Wien, 1910, xl, 231-237, 9 fgs.) Treats of the form of the shoulder-blade, ossification, dimensions, angles, indices, *spina*, etc., in man and the anthropoids. The most removed from man, in all respects is the gibbon. The scapular index of the chimpanzee approaches nearest that of man.

**Scripture (W.)** The sounds of "ch" and "j." (Pop. Sci. Mo., Lancaster, Pa., 1911, lxxix, 350-354, 6 fgs.) Based on data from a voice-recording apparatus. The conclusion reached is that "ch (č) and j (J) are to be recognized as individual sounds quite distinct from the compound sounds *tsh* and *dsh*."

**Sera (G. L.)** Un nuovo orbitostato. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 309-312, 2 fgs.) Describes a new orbitostat, an improvement on

- that of Broca, adapted to quicker use, and easier to manipulate.
- Sergi (G.) Paolo Mantegazza.** (Ibid., 423-425.) Brief appreciation of scientific activities, publications, etc.
- Uno strumento per misurare nel cranio umano l'altezza auricolare-bregmatica. (Ibid., 1911, xvi, 143.) Figures and describes an instrument for measuring the auricular-bregmatic height of the skull.
- Francis Galton. (Ibid., 179-181.) Brief account of publications, scientific activities, etc.
- **Ottolenghi (S.) e Montesano (G.)** Cartella biografica per minorenni corrigendi. (Ibid., 59-73.) Gives (pp. 66-73) a schedule for the examination-record of juvenile offenders, containing somatic, psychological, experimental, and medical-clinical sections, compiled by the three authors.
- (S.) Variazioni di sviluppo del lobo frontale nell' uomo. (Ibid., 1910, xl, 361-372.) Treats of the development of the frontal lobe in Herero, Hindus, Javanese, Japanese, Sudanese, and Ovambo (measured by the author) compared with Germans (Tedeschi) and Italians (Chiarugi),—also Italian new-born infants. According to Dr S., the relative development of the frontal lobe has a special formula for each ethnic group, particularly if we consider the lobe as divided into two zones, upper and lower. The predominance in the development of the frontal lobe over the parieto-occipital does not suffice to distinguish man from the primates or higher from lower human races. The progressive elements of the human brain must be sought in other morphological (macroscopic or microscopic) characters.
- Sui solchi temporo-occipitali inferior nel cervello dell' uomo. (Ibid., 1911, xvi, 123-131.) Treats of the low temporal-occipital sulci of the brain in the anthropoids, in the Herero, etc.
- Seyffert (C. A.)** Das Messer. Eine kulturhistorisch-ethnographische Skizze. (Archiv f. Anthrop., Brnschw., 1911, N. F. X, 91-150, 9 pls., 7 fgs.; Bibl., 150 titles.) This monograph on the culture-history and ethnography of the knife ("one of the primitive possessions of man") treats of knives of animal materials (teeth, claws, nails; horn, bone, etc.; shell) of vegetable material (wood, bamboo), of mineral, etc. (stone, flint, obsidian, slate, glass), of metal (copper, bronze, iron,—prehistoric and modern; the knife as weapon among modern peoples (dagger, throwing-knife, for striking or cutting, sword-knives, etc., hunting-knife); the knife as tool and implement (in cult and ceremony; sacrificial and circumcision knives, etc.; knives for cutting, whittling, shaving, "woman's knife"). The knife is widespread, "uralt," and some of its forms have been independently evolved in different regions of the globe. Knives survive in ritual and cult use, when they have disappeared from ordinary employment.
- Shufeldt (R. W.)** Nakedness and public morality. (Amer. J. Dermat., St. Louis, 1911, xv, 596-601, 3 fgs.) Résumés and discusses Dr Havelock Ellis' chapter on "Sexual Education and Nakedness" in his recent work *Sex in Relation to Society*. Advocates "the accustoming of adults to the sight of the nude form and inculcating in them the esthetic sense of its beauty, its value, and its power to elevate the entire nature of man, and act as a spur to his achievement in all that pertains to refinement and morality,"—and letting this knowledge pass to the children.
- Simmel (G.)** Der Begriff und die Tragödie der Kultur. (Logos, Tübingen, 1911, II, 1-25.) S. concludes that, unlike the old Franciscans, who declared of themselves that *nihil habentes, omnia possidentes*, the men and women of rich and overburdened civilizations must say of themselves *omnia habentes, nihil possidentes*.
- Smiley (J. K.)** Religious sacrifices. Open Court, Chicago, 1911, xxv, 96-122.) Treats of origin, development, and decline of this custom. Primitive peoples (Indonesians and Polynesians, Africans, American Indians), civilized peoples of antiquity, Japanese, Chinese, etc., are referred to. S. believes that sacrifice grew up in connection with spirit-lore,—human and animal both.
- Idols and fetishes. (Ibid., 455-470, 540-571, 7 fgs.) Treats in similar fashion the question of idol-wor-

ship, fetishism, etc. S. believes that "idolatry and fetishism . . . even in the most diverse parts of the world . . . are essentially the same, both in their origin and character." They are, indeed, "merely objects for spirits to inhabit." According to S., idols "probably developed in the middle stages of savagery, and abounded in the higher stages of savagery, and on the lower levels of civilization; as intelligence increases they are discarded." Idolatry, unknown to savages, will disappear with a high civilization.

**Sollas** (W. J.) The evolution of man. (Scientia, Bologna, 1911, IX, No. 1, 118-138.) Treats of Magdalenian, Solutrean, Mousterian man and their relations to modern man,—the development of skull and brain are considered in particular. According to Dr S., "the primitive inhabitants of France were distinguished from the highest civilized races, not by a smaller, but by a larger cranial capacity; in other words, as we proceed backwards in time the human brain increases rather than diminishes in volume." At the same time "as we proceed backwards man departs farther from the ape in the size of his brain, but approaches nearer to the ape in the characters of his bodily framework." There is a serial relationship in the matter of brain between "the ancestral lemurs, the lower catarrhine monkeys, the man-like apes, and, finally, man himself." Human evolution was accomplished, probably, "under the influence of severe competition," but "man seems to have attained, at a comparatively early stage, the full powers of his intellect," and "his subsequent advance has been due less to its continued development than to its constant exercise, and especially to the perfection of speech, its great instrument." Even since its first appearance the human race "has given birth to great discoverers and great discoveries."

**Stratz** (C. H.) Grösse und Proportionen der menschlichen Rassen. (Archiv f. Anthrop., Brnschw., 1911, N. F., X, 226-232, 4 fgs.) Discusses stature and bodily proportions in the protomorphic race (6 to 7 head-

heights; excessive length of arms), black race (6½ to 7½ head-h., excess of arm and leg-length), yellow race (6½ to 7½ head-h., short leg-length), white race (7 to 8 head-h., normal proportions). On p. 231 is given the photograph of a fisher-maiden of the Island of Urk, with a stature of 1,808 mm., head-height 196 mm., giving a proportion of 9.2 head-heights,—a unique measurement.

**Strauch** (C.) Geschlechtsteile eines Zwitters. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 140.) Brief note on sex-organs of hermaphrodite (passed for woman).

**Toldt** (C.) Emil Zuckerkandl. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 154-156.) Sketch of life and scientific activities, publications, etc., of the anthropologist, E. Zuckerkandl (1849-1910). His more important works related to craniology and physical anthropology.

— Augustin Weisbach. (Stzgb. d. Anthr. Ges. in Wien, 1910-1911, 9-11.) Brief sketch of scientific activities of Dr A. Weisbach, the jubilee of whose doctorate occurred Feb. 9, 1911. W. was the first systematic anthropologist in Austria. He devoted himself also to craniology in particular.

**Tschöcke** (A.) Die Entstehung der Unsterblichkeitslehre. (Ztsch. f. Relig. Psych., Leipzig, 1911, v, 1-24.) Attempts to give a "genetic" theory of the origin of the belief in immortality. The Vedda treatment of the dead represents the lowest stage; the burial-ceremonies of the South African Bushmen come next; the cult-acts of the Wadjagga, etc., are higher still, etc.

**Verneau** (R.) Le Dr F. Delisle. (L'Anthropologie, Paris, 1911, XXII, 243-244.) Brief account of life and works of Dr F. Delisle (d. March, 1911), author of several works on cranial deformation, on the stone-age in the Congo, on the orang-utangs of the Jardin d'Acclimatation, etc.

— Alphonse Pinart. (Ibid., 244-245.) Brief sketch of life and works of A. Pinart (1852-1911), Americanist, author of numerous articles, monographs, etc., on the natives of Alaska and the Aleutian Is., the Indian tribes and languages of Panama, etc.

- Le colonel Duhouset. (Ibid., 245-246.) Brief account of scientific labors of Col. Duhouset (1823-1911), author of various anthropological articles on the tumuli and gipsies of Persia, the Kabyles, etc.
- Vignoli (T.)** Sulla antropologia sociale. (Rend. R. Ist. Lomb., Milano, 1911, II. s., XLIV, 226-229.) Compares the internal and external dynamics of animal and human societies,—e. g. the garden spider, etc. The author's book on this subject is soon to be published.
- Vinson (J.)** La grammaire. (Rev. Anthropol., Paris, 1911, XXI, 4-17.) Treats of *grammar* as "the study of the elements of language: Phonetics, morphology, semantics, syntax." According to V., "with a grammar thus methodically made, the theoretic or practical study of any language would be very easy," and character even of the speech of the Martian's could be outlined. A study of the *Handbook of Indian Languages* recently published by the *Bureau of American Ethnology* would, doubtless, modify some of the author's ideas as to the character of certain languages.
- Virchow (H.)** Stand der Rudolf Virchow-Stiftung für das Jahr 1910. (Z. f. Ethnol., Berlin, 1910, XLII, 982-987.) Through the Virchow Foundation a part of the finds of H. Schmidt at Cucuteni (Rumania) have been made over to the prehistoric section of the Museum für Völkerkunde. From the expedition of Hr Hantzsch some 100 ethnological specimens from Baffin Land have been received and loaned to the Museum. Grants have been made to Hr Lehmann-Haupt for aid in publishing his work on ancient and modern Armenia; Dr S. Sergi for his monograph on Abyssinian skulls; Hr M. Mayer for a work on South Italian Antiquities; Dr E. Cartailhac for the exploration of the Velede cave near Nuttlar, Westphalia; Dr T. Kluge for investigation of the Lazic and Suanic languages of Caucasia; Hr Kohl of Worms for further excavations of neolithic sites in the Palatine; Dr Neuhauss for the publication of his work on New Guinea; and Dr R. R. Schmidt for travels in Europe and N. Africa to study the paleolithic age in those regions.
- Wead (C. K.)** Music and science. (Bull. Philos. Soc. Wash., 1910, xv, 169-187.) Treats of primitive, ancient Greek, and modern music. Four stages in the development of musical scales are recognized: Primitive (no more indication of scale than in sounds of birds, animals or nature); stage of implements mechanically capable of furnishing a scale; stage of theoretical melodic scales (Greek, Arab, Chinese, Hindu, Medieval, etc.); stage of the modern harmonic scale and its descendant, the equally-tempered scale. Though overlapping, even in the same locality, these four stages "correspond, in a rough way, to the recognized four culture-stages, namely: the savage, barbarous, civilized, and enlightened."
- Weatherly (U. G.)** A world-wide color-line. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 474-485.) According to Prof. W., "the color line is evidence of an attempt, based on instinctive choice, to preserve those distinctive values which a racial group has come to regard as of the highest moment to itself," and "the fact that it is always the lighter race that puts the taboo on the colored, and that the latter is everywhere eager to mix with the whites, is only an evidence of the general trend of choice towards the higher efficiency of the white race." The color problem is not peculiar to America,—"racial characteristics are the accompaniments rather than the cause of lack of adjustment." The negro is "pliable and imitative" and "tends to take on the psychic tone of the dominant culture." Color prejudice, in the last analysis, "is based on cultural difference more than on the degree of pigmentation." The worst aspects of race animosity are eliminated by "narrowing the gap between the actual cultural status of the races."
- Webster (H.)** Rest days: a sociological study. (Univ. Stud., Lincoln, Neb., 1911, XI, 1-158.) Treats, with abundant references to the literature of the subject: Periods of abstinence at critical epochs (Hawaiian *tabu* days, Dayak *lali* days, Assamese *genna* days); periods of abstinence after a death and on related occasions; periods of abstinence at sacred times and seasons (holy-days and *quasi-*



holidays in higher and lower culture); periods of abstinence connected with lunar phenomena (lunar superstitions and taboos, lunar months and weeks, the hebdomadal cycle); the Babylonian "evil days" and Sabattu (the "evil days, the cult of seven, and the planetary week, Babylonian lunar weeks, taboos observed on the "evil days," the Sabattu); the Hebrew Sabbath (the Sabbath in the Old Testament, the Sabbath as a lunar festival, taboos observed on the Sabbath); periods of abstinence at unlucky times and seasons (conception of unluckiness, unlucky days in lower and higher culture). Belief in days lucky and unlucky "has operated, like other superstitions to retard the development of mankind," but, "nothing is more interesting than the contemplation of that unconscious though beneficent process which has converted institutions based partly or wholly on a belief in the imaginary and the supernatural into institutions resting on the rock of reason and subserving human welfare." Tabooed and unlucky days originate often in gross superstition, but "sooner or later, they acquire a social significance and may then be perpetuated as the primitive holidays long after their earlier meaning has faded away." The author is of opinion that "the passage of the holy day into the holiday, beginning in the lower culture, promises to reach its culmination in the thorough secularizing of all the great festivals of the Christian year." Prof W. intends shortly to issue this interesting and valuable monograph in amplified form.

**Weinreich** (O.) Engastirmythen. (Arch. f. Religsw., Lpzg., 1910, XIII, 622-623.) Notes on ventriloquism myths, with reference to Rabelais and his authority for certain statements, C. Rhodiginus in his *Lect. Antiq.* (1517).

— Das Mirakel vom zerbrochenen und wieder geheilten Gefäss. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 65-87.) Well-documented study of the wonder-tale of the broken and restored vessel. The Greek legend of the fourth century B. C., the

various Christian legends (oldest in Gregory of Tours; Gregory the Great; St. Benedict; in iconography, —S. Aretino, J. Mostaert, etc.; St. Nonnosus; Bishop Marcellinus; St. Brigitta; St. Fridolin; St. Odilo of Cluny; Pope Leo IX; St. Guido; C. v. Heisterbach; St. Petrocus; told of St. John the evangelist, by Jacobus de Voragine, etc.; St. Peter of Trevi; St. Anthony of Padua; the devil as breaker; St. Coleta; St. Aldhelm; childhood of Jesus), and cognate tales (legend of Dasūki, a companion of Mohammed, etc.). A Persian proverb relates to a broken glass put together again. Here belongs also, perhaps, Goethe's little poem, *Wunderglaube*.

**Westermarck** (E.) Totemism and exogamy. (Folk-Lore, Lond., 1911, XXII, 81-91.) Critique of Frazer and reply to latter's criticism of W.'s theory. It is a merit of F., according to W., that he separates totemism and exogamy. W. holds to the theory of "a primeval instinctive sentiment," to be explained by natural selection, as against F.'s view. See Lang (A.), van Gennep (A.).

**Weston** (J. L.) Alfred Nutt: an appreciation. (Ibid., 1910, XXI, 512-514.) Brief account of Mr Nutt's folk-lore activities and publications. He advocated the insular, Celtic, and popular *provenance* of the Arthurian cycle.

**Weule** (K.) Die praktischen Aufgaben der Völkermuseen auf Grund Leipziger Erfahrungen. (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1910, XLI, 74-78.) Gives account of the experience of the Leipzig Ethnological Museum, as to reaching the children (the rule that winning the children takes care of the adults holds here), lecture-courses, use of lantern-slides, congresses and meetings, etc. The satisfaction of the human desire for knowledge and the scientific demonstration of the development of human culture are the two sides of the activities of ethnological museums. This subject is treated by the author more in detail in his address on "Die nächsten Aufgaben und Ziele des Leipziger Völkermuseums" in *Jahrb. d. Städt. Mus. f. Völkerk. in Leipzig*, 1910, III.

## EUROPE

- Abt (A.)** Bleitafeln aus Münchener Sammlungen. (Arch. f. Religsw., Lpzg., 1911, xiv, 143-158, 1 fg.) Treats of 5 lead tablets with Greek inscriptions now in Munich collections (Antiquarium, Sieveking, etc.), with discussion of language, etc.
- Andree (R.)** Katholische Überlebsel beim evangelischen Volke. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 113-125.) Treats of remains of Catholic beliefs, etc., among the German Protestants: Attribution of secret powers to Catholic priests and application to them in dire need, e. g. at Hildesheim; use of "holy water," e. g. in parts of Oldenburg; belief in efficacy of water from holy wells, and pilgrimages to these and other holy places, ruins of chapels, etc.; votive offerings of various sorts, sometimes for the release of "the poor souls" (e. g. among the Masures); thank-offerings of sailors (on the Schleswig Halligs, etc.); use of sign of the cross (Masures); retention of fasts and Catholic holy and feast days; adoration of saints (relics even in children's games and songs); worship of relics (feeble traces only), etc.
- Andreucci (A.)** Crani umani presunti quaternari di Sangimignano (Prov. di Siena), ivi conservati nella Biblioteca Comunale. (Arch. p. l'Antrop., Firenze, 1910, XL, 461-468, 3 fgs.) Brief account with measurements of 3 fragmentary crania supposedly quaternary,—possibly higher quaternary (but satisfactory proofs are lacking), from "La Rotta," near San Donato, now in the Public Library of Sangimignano.
- Angelotti (G.)** Intorno a due tipi cranici del territorio etrusco. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 285-307, 2 fgs.) Gives results of observation and measurements of two skulls (male,—capacity 1,581 c.c., ceph. ind., 88.7; male,—cap. calc. 1,503 c.c., index 78.4) and the skeleton belonging to the second. These specimens, now in the Museum of Anthropology, were found in two tombs in the neighborhood of Città delle Pieve, near Chiusi, in the Etruscan territory and belonging to the Etruscan period. Dr A. does not believe in the theory of a specific Etruscan cranial type (better Etruscanized, if any), the Etruscan type being, in the last analysis, Mediterranean. The Etruscan population besides the dolicho-mesocephalic type, possessed also elements of the brachycephalic type (few of these have been found). The Etruscan people were composed of the same elements that inhabited Italy at the close of the eneolithic period. The height of the man represented by the skeleton was (average of several calculations) 1,653 mm. Dr A. thinks that the Etruscans were of medium stature, oscillating between 1,620 and 1,670 or 1,680 mm.
- Ashby (T.)** Lampedusa, Lampione and Linosa. (Ann. Arch. and Anthropol., Liverpool, 1911, IV, 11-34, 3 pls., 4 fgs.) Gives account of visit in 1909 to islands of Lampedusa, Lampione, and Linosa, with historical notes, descriptions of observations, etc. On Lampedusa evidences (stone walls, huts and hut circles, mounds, pottery, etc.) of prehistoric inhabitants, Punic tombs and pottery, buildings of Roman period, Greek and Roman coins, rock-cisterns, etc., were found. Neither Lampione nor Limosa seems to have been inhabited in prehistoric times.
- Bächtold (H.)** Sagen vom Untersee und aus dem Hegau. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 177-190.) Cites 17 brief legends concerning knights, treasures, stones, houses, spirits of men and animals, etc.
- Zur Sage von der Bereicherung durch den Untergang von Plurs. (Ibid., 1911, xv, 243-244.) Notes the origin of the proverb:  
"Du (Basel) hättest wenig Segen,  
Wenn Plurs nicht war erlegen."  
On the destruction of Plurs in 1618 by a landslip of Mt. Konto, its great silk-industry came to Basel.
- Ein Diebseggen und zwei Rezepte. (Ibid., 188-189.) Cites from Fulda Ms. of the 15th century, a charm against theft and two items of folk-medicine.
- Die falsche Braut. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 3-4.) Cites the custom of bringing to the bridegroom first a mere girl, or an old woman, instead of the real

- bride,—the "false bride,"—before the church-procession starts, as a relic of ancient belief in demons, etc.
- Baglioni (S.)** Contributo alla conoscenza della musica naturale. Strumenti musicali Sardi. (Riv. di Antrop., Roma, 1911, XVI, 75-84, 2 fgs.) Gives results of acoustic investigations of Sardinian musical instruments (3 *launeddas*, a special variety of wind instrument). Similar conclusions are reached to those given in B.'s article on primitive music (q. v.).
- Baldasseroni (—)** Il Museo di Etnografia Italiana e la esposizione di 1911 in Roma. (Arch. p. l'Antrop., Firenze, 1910, XL, 457-460.) Notes on ethnological collections of the Italian Ethnological Museum,—the Loria Caltagirone collection, amulets, dress and ornaments, signs and advertisements, habitations and dwellings, folk-literature, library, etc.
- Beck (P.)** Der Teufel im Glase. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 278-279.) Discusses the legend of "the devil in the glass," a monkish story coming from Kaisersheim—ultimately of Oriental origin.
- Bellucci (G.)** La placenta nelle tradizioni italiane e nell'etnografia. (Arch. p. Antrop., Firenze, 1910, XL, 316-352.) Discusses the placenta in Italian folk-lore, etc.,—treatment of the human placenta, the placenta of domestic animals, custom of causing women and female domestic animals to swallow with their food a fragment of their own placenta, practices in use to cause the woman to get rid of the *secondina*, treatment of the placenta among savage and barbarous peoples, medicinal use of the placenta outside of Italy, magic and animistic ideas concerning the placenta, etc. The finding of the remains of a human placenta in a spring in the commune of Magione (Umbria) in 1907, led to the discovery that the women of that region believed that placentas must be thrown into springs or running water, it being believed that the slow maceration of the placenta was necessary for the *descent* of the milk in the breasts of a woman with child, and the preservation of a large quantity of milk. If the placenta were to suddenly dry up, the glands would also become dry, and suckling be made impossible.
- Bermbach (P.)** "Schutz dem Volkstum in den deutschen Alpen!" (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1910, XLI, 71-72.) Gives briefly results of a *questionnaire* on the preservation of folk-life, etc., in the German Alps. It appears that the various societies for folk-lore, the preservation of the home, folk-costume, etc., are not sufficient to achieve the end in view but the movement needs to be strengthened by the consolidation and cooperation of them all.
- Biermann (C.)** Le Jorat. Esquisse géographique. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 5-116, 20 pls., 7 fgs.) This geographical sketch of the forest-region of Jorat contains notes on the inhabitants (pp. 64-84), their occupations, food, houses, domestic life, etc. The patois is still in use by old people. The name *Jorat* is applied to a portion of the Vaudois tertiary plateau N. and E. of Lausanne. The word is cognate with *Jura*, both terms signifying, probably, "forest."
- Boll (F.)** Todsünden. (Arch. f. Religsw., Lpzg., 1910, XIII, 632-634.) Compares the list of the crimes of the Boeotian cities with the "seven deadly sins." The list dates from ca. 260-274 B. C.
- Marica. (Ibid., 567-577.) Treats of *Marica*, identified with Diana, the cult-deity of Kyme, the oldest Greek settlement on Italian soil. Based on a scholion in a Ms. of Augustine's *Civitas Dei*, dating from the Carolingian period.
- Bolte (J.)** Jacob Grimm an Emmanuel Cosquin. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 249-251.) Gives text of a letter of Jacob Grimm to E. Cosquin, the French folklorist, in 1862. It was Cosquin who sent Grimm the Lorraine version of *Pou et puce*.
- Amulette und Gebete aus Salzburg. (Ibid., 287-289, 1 fg.) Cites from G. G. G. Göcking's *Volkommene Emigrations-Geschichte* (Frankfurt, 1734-37) items of folk-lore from Salzburg concerning amulets and prayers.
- Gereimte Märchen und Schwänke

- aus dem 16. Jahrhundert. (Ibid., 160-173.) Gives texts, with bibliographical and explanatory notes of 16th century rhymed tales and jests by Hans Sachs, Peter Heilberger, Eucharius Eyring, Guillaume Haudent, Lorenz Wessel, Adam Meyer, etc. A favorite topic is the enmity of dogs, cats, and mice.
- Bonner** (R. J.) Administration of justice in the age of Homer. (Class. Philol., Chicago, 1911, vi, 12-36.) Treats of self-help (unrestricted); murder (concern alone of relatives and partisan; homicide among relatives commonly settled by banishment; taking of blood-money comparatively rare), adultery, seduction, rape; robbery (cattle-lifting and piracy extremely common); amicable settlement of disputes by arbitrators (often after challenge and wager); meetings of the people for judicial purposes.
- Boule** (M.) *et* **Anthony** (R.) L'encéphale de l'homme fossile de la Chapelle-aux-Saints. (L'Anthropologie, Paris, 1911, xxii, 129-196, 26 fgs.) Detailed study of the encephalon (after a good cast of the endocranium) of the "fossil man" of La Chapelle-aux-Saints, compared with the anthropoids and other primitive men. The general conclusion reached is that "the encephalon of the fossil man of La Chapelle-aux-Saints presents an ensemble of characters of inferiority more numerous and more marked than the encephalon of any existing men," and "if, by reason of volume (absolute and relative) it is human, it seems to approach the anthropoid encephalon in the majority of its morphological details." The man of La Chapelle-aux-Saints possessed probably a rudimentary articulate language, and was likewise already right-handed.
- Bourlon** (Lt.) Essai de classification des burins. Leurs modes d'avivage. (Rev. Anthropol., Paris, 1911, xxi, 267-278, 5 fgs.) Treats of the classification (two chief types, those with rectilinear and those with polygonal *biseau*, with several sub-varieties under each) of graters (*burins*), and of the methods of sharpening them.
- Brandenburg** (E.) Über Höhlenwohnungen. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 115-117.) Résumés investigations of the cave-dwellings in southern Etruria in 1909 and in southern Tripoli in the spring of 1910. Details of these Italian cave-dwellings were published in the *Revue d. Et. Ethn. et Sociol.* (Paris) for 1909. See *American Anthropologist*, N. S. xii, 1910, 630.
- Brandes** (G.) Jeanne d'Arc in Dichtung und Geschichte. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, xxvii-xxviii, 186-207.) Treats of Joan of Arc in history and poetry: V. Varanne's *Degestis Joanne virginis* (1516), Shakespeare, Chapelain's *La Pucelle* (1656), Voltaire, Schiller, etc.; Anatole France, Michelet, Andrew Lang, etc.
- Brandstetter** (R.) *u.* **Hoffmann-Krayer** (E.) Cysatiana. (Schw. Arch. f. Volksk., Basel, 1911, xiv, 198-245, 272-287.) Gives items of all sorts of folk-lore from the Canton of Lucerne toward the end of the 16th century,—reproduced from R. Brandstetter's work on *Renward Cysat (1545-1614), der Begründer der schweizerischen Volkskunde* (Luzern, 1909). Pages 272-287 contain observations on folk customs and usages, dress, folk-poetry, names of plants, animals, etc.
- Breuil** (H.) Études de morphologie paléolithique. II. L'industrie de la grotte de Châtelperonn (Allier) et d'autres gisements similaires. (Rev. Anthropol., Paris, 1911, xxi, 29-40, 66-76, 20 fgs.) Treats of the morphology of the stone implements, etc., of the caves of Châtelperonn, in the department of Allier; Germolles, in Saône-et-Loire; La Roche au Loup, in Yonne; Haurets, in Gironde; Gargas, etc.—also some bone objects. These "stations" are all characteristically Aurignacian and derived probably from the stations of the Audi shelter type.
- Briquel** (P.) Les noyaux perforés du Mas d'Azil. (L'Anthropologie, Paris, 1911, xxii, 371-373.) Argues that the perforated fruit-stones discovered by Piette at Mas d'Azil were cut intentionally by prehistoric man for use as whistles.
- Brownlee** (J.) A note on the possibility of analysing race-mixtures into their original elements by the Mendelian formula. (J. R. Anthropol. Inst.,

- Lond., 1911, XL, 179-199.) Treats of the Mendelian distribution of jet black hair, the distribution of color of hair and eyes in various parts of Scotland, in connection with other anthropological characters. Pages 196-199 are devoted to a table giving "the probable percentage composition (Teutonic, Alpine, Mediterranean) of the population of the different districts in Scotland based on the observations of Dr. Beddoe." The highest Teutonic percentage (53.6) is found among the farmers of Midlothian, the lowest (29.8) in Arrochar, Tarbet, etc., in the West Highlands. The highest Alpine (49.4) occurs in the city of Brechin, in the Eastern Lowlands; the lowest (26.5) in the Portree district of Skye. The highest percentage of the Mediterranean race is found in Portree, Skye; the lowest in the Dunse district of the Merse,—the differences range from 15 to 30 % in the inland highland valleys. According to B., "nowhere is there any indication that any large tract of country is fundamentally different from the average of the country as a whole," and "early environment tells more than lineage in determining the mental aspect towards the universe,"—the psychological differences of highlander and lowlander are more due to environment than to race.
- Brückner (A.)** Neuere Arbeiten zur slawischen Volkskunde. I. Böhmisches und Polnisch. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 198-208.) Résumés and critiques of recent literature of Bohemian and Polish folklore. Works of Zíbrt, Polívka, Flajšhans, Holas, Pekar, Slavik, Teige, Patera and Podlaha, Novák, Truhlár, Nejedlý, Pilsudski, Talko-Hryniewicz, Kreczek, Gustawicz, Schneider, Fischer, Chybiński, Hostinský, Gloger, Majkowski, Badecki, Franko, etc.
- Burckhardt (F.)** Handwerksbräuche der Loh- und Rotgerber in Zürich. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 83-88.) Gives from Ms. of ca. 1848 the customs (reception of traveling members, beer and wine-drinking, questioning of guests, etc.) of the Zürich tanners.
- Burr (M.)** The medieval literature of the Serbs. (Oxf. & Cambr. Rev., Lond., 1911, No. 13, 115-131.) Treats of the popular sagas, "the wonderful national *pjesme*," the cycle of Marko Kraljević, Milosh Obilich, etc. Also the literature, Serbian in tongue, but Italian in form, produced by the aristocratic Republic of Ragusa in the 16th, 17th, and early part of the 18th centuries.
- Busken Huet (G.)** Een Amsterdamsche sage. (Volkskunde, Gent, 1911, XXII, 31-32.) Gives text of brief Amsterdam tale of the "House with the beads."
- Busse (H.)** Neue und ältere Ausgrabungen von vorgeschichtlichen Einzel-funden, Gräberfeldern und Wohnplätzen bei Woltersdorf, Kreis Niederbarnim. (Z. f. Ethnol., Berlin, 1911, XLII, 436-501, 32 fgs.) Gives results of older and recent excavations of the prehistoric burial and dwelling places at Woltersdorf. Individual finds (stone axes, flint artefacts, etc.), burial-places (Stolp, Roman Imperial period; Rödenberg; Sprütberg; near Klein-Schönebeck) and finds therein. On pages 451-487 a list of 96 graves is given with brief account of contents, etc.; and on pages 485-497 the various vessels and their ornamentation are discussed. Of the graves 66 contained but one burial, 22 had 2, 6 had 3, and 2 had 4 (in each case 2 children). The cremation-material represented 101 adults, 18 young persons, and 17 children. The number of vessels in each grave varied from 1 to 33 (18 had 5),—there were 569 vessels in all, urns, pots, cups, dishes, jugs, etc. The metal grave-gifts were of bronze (chiefly rings). The grave-cultus represents the mixed northern-Germanic and southern-Thracian, and most of the graves belong to the fourth bronze-period or 1200-1000 B. C.
- Ein Rad aus Ton. (Ibid., 1910, XLII, 971-972.) Note on a small clay wheel (four-spoked) found during the work on the great Reihewerder in the Tegel Lake, district of Niederbarnim. Such wheels are either children's toys or possibly imitations of wheels of bronze, and connected with some wheel or sun cult.
- Eine Urne mit 14 Buckeln. (Ibid., 972-973.) Brief account of

- an urn with 14 bosses (a unique vessel) discovered in an incineration-grave at Gosen (Beeskow-Storkow district) near Lake Seddin, in March, 1910,—the grave dates from about the close of the earlier bronze age.
- Buxton** (B. H.) A corner of old Württemberg. (Nat. Geogr. Mag., Wash., 1911, XXII, 931-947, 17 fgs., map.) Treats of geographical divisions, family and village names (resemblance to those in Saxon England), types of ancient villages, construction of houses, religious segregation in the towns (small towns and villages 95-99 % Catholic or Protestant), medieval architecture, race, costumes of the people (local costumes rapidly disappearing), etc. The illustrations relate to houses. Notes on "ingen" and "heim," and the marked similarity between the names of villages in Württemberg and in England.
- Calderini** (A.) Commenti intorno agli eroi di Omero negli scrittori greci fino a Platone. (Rend. R. Ist. Lomb., Milano, 1911, N. S. XLIV, 357-378.) Notes on the heroes of Homer in Greek writers up to Plato.
- Capitan** (L.) *et* **Peyrony** (—). Un nouveau squelette humain fossile. (Rev. Anthropol., Paris, 1911, XXI, 148-150, 2 fgs.) Notes on the discovery of another human skeleton in September 1910 at la Ferrassie in Dordogne, that of a very small woman (stature ca. 1480 mm.). The authors are of opinion that these "Mousterians" were considerably below the modern Australians in matter of evolution.
- Carus** (P.) The Russian fish-epic (Open Court, Chicago, 1911, xxv, 245-248.) Gives several versions of the tale of the smartness of the perch, a favorite topic,—"the fish occupies a more prominent place in Russian folk-lore than in that of any other country."
- The Catacombs. (Ibid., 471-500, 48 fgs.) Treats of structure of graves, crypts, etc., art (sculptures of Bible scenes, miracles and scenes in the life of Jesus, figures on tombs, figures from heathen sources), symbols (the Christogram, the swastika cross, the ship, bread, or seven baskets of bread, the anchor, the dove with an olive branch, and, particularly, the fish), epitaphs and other inscriptions.
- Chériè-Lignière** (M.) Di un caso di pigmeismo in una donna dell' Appennino Parmense. Studio del cranio e dell'encefalo. (Riv. di Antrop., Roma, 1911, xvi, 3-39.) Detailed study of the skull and brain of a woman of 71 years, native of the commune of Varsi in the Parmese Appennines (46 km. from Parma), who died in 1906 in the City Hospital of Parma. She was 1,320 mm. in height,—cranial capacity 671 ccm., cephalic index 94.69. All the organs examined seemed correspondingly reduced, and no genuine malformations were noted. The brain-weight was 598 gr. No characteristic *microcephalic* features were observed. The case seems to be one of small stature and small cranial capacity occurring with normal intellectual development and to "prove the existence of individual pigmies in this region."
- Conil** (P. A.) Contribution à l'étude du passage du moustérien à l'aurignacien en Gironde. Station de la Verrière. (Revue Anthropol., Paris, 1911, XXI, 182-188, 2 fgs.) According to C., the stone implements, etc. (three kinds of flint used; arrowheads; "coups de poing" rare; scrapers and scratchers, blades; nuclei rare; strikers, etc.) indicate a transition stage from the Mousterian to the Aurignacian at the "station" of la Verrière in Gironde.
- Cornette** (A. H.) De engelsche morris-dansen. (Volkskunde, Gent, 1911, xxii, 173-182.) General discussion of the English morris-dances, with special reference to C. J. Sharp and H. C. Macilwaine's *The Morris-book* (Lond., 1907) and F. Douce's article on "The Ancient English Morris Dance," in *The Mask*, 1910, III.
- Coutil** (L.) Cachette de fondeur découverte aux Sablons, près Compiègne, Oise. (L'Anthropologie, Paris, 1911, xxii, 373.) Note on a founder's *cache* (hatchets, lance, fragment of sword-blade, bronze block, debris, etc.) of the bronze age.
- Cumont** (F.) The transformation of Roman paganism. (Open Court, Chicago, 1911, xxv, 129-139.) Discusses Oriental religious influence on the transformation of Latin pagan-

ism (Asia Minor cults, Phrygian cult of the Great Mother, Egyptian Isis and Serapis, Syrian Baal and Chaldean astrology, Persian Mithraism, neo-Platonism, etc.) and sketches the theology of paganism after three centuries of Oriental influence,—“from coarse fetishism and savage superstitions the learned priests of the Asiatic cults had gradually produced a complete system of metaphysics and eschatology.” This paved the way for a universal church.

**Curti (N.)** Die Butterlampe. (Schw. Arch. f. Volksk., Basel, 1911, xv, 224-233.) Treats of the “butter-lamp” and butter-tax for churches, particularly in the 17th and 18th centuries. Data are cited (pp. 231-233) from the reports of episcopal visitations in 1643 for various parts of Switzerland.

**Czekanowski (J.)** Beiträge zur Anthropologie der Polen. (Archiv f. Anthrop., Brnschw., 1911, N. F., x, 187-195, 2 maps.) Discusses the stature of the inhabitants of Poland as revealed by the measurements of recruits 1874-1889, 1890-1898 (Czekanowski) and 1874-1883 (Zakrewski); also cephalic indices. The population of the Slavonic areas, according to C., is a sub-brachycephalic, small-statured, dark-blond pre-Slavonic type, which has been overrun by a series of anthropological strata as follows: (1) a blond, tall, short-headed (Sarmatian) type in the region from the Carpathians to beyond the Volga; (2) the Nordic type, which has wedged itself along the Vistula and Dwina far into the interior; (3) the very brachycephalic Dinaric type visible in Kiev and East Galicia, which has increased the brachycephaly and likewise the pigmentation. In West Galicia appears another very brachycephalic element, possibly *H. alpinus*.

**Dawkins (W. B.)** The arrival of man in Britain in the Pleistocene age. (J. R. Anthr. Inst., Lond., 1910, xl, 233-263, 5 fgs.) Treats of divisions of Tertiary period; evidence (none) of man in Eocene, Miocene, and Pliocene periods; value of evidence of “eoliths” (doubtful); the precursor of man in Java in the Pleistocene age (“marks first great departure of man from the higher anthropoid apes, not only in

brain, but in hand”); arrival of paleolithic man in Europe and classification of his implements; early Pleistocene mammalia in Britain; mid-Pleistocene mammalia; late-Pleistocene mammalia; late Pleistocene mammalia associated with man in river-deposits and caves, and with man in Britain; the migration of Pleistocene mammalia into Europe (pp. 249-256); place of the river-drift man in these migrations (belongs to southern group of mammalia); cave-man (belongs to northern group); relation of cave-man to Eskimo (the latter the representative and possibly the successor of the former, as their culture suggests); changes at the close of the Pleistocene period (“there is ample time in the vastness of the interval between the Pleistocene and prehistoric periods for the appearance and disappearance of many successive races of mankind”).

**De Cock (A.)** Spreekwoorden, zegswijzen en uitdrukkingen op volksgeloof berustend. (Volkskunde, Gent, 1911, xxxii, 33-37, 58-65, 93-100, 151-163, 190-193.) Continuation of proverbs and phrases resting upon folk belief. Nos. 102-120 relate to animals, Nos. 121-132 to birds.

— Geperodieërde sermoenen. (Ibid., 80-82.) Give a parodied sermon (in part) entitled “Sermon of Pater Brom,” and another “The Preaching of Domine Stokvisch.”

— De macht der kinderlijke onschuld in de sagenwereld. (Ibid., 163-168.) First section, giving 3 Flemish and 4 French folk-tales illustrating the power of the child's innocence.

**De K. (E.)** Een wandeling naar de Katreveeren. (Ibid., 66-70.) Treats of the place-name *Katreveere* (n) and folk-lore relating thereto,—it is the name of a place and an inn near O. L. Vrouw-Waver.

— Een volksgebruik te Leuven en te Rome. (Ibid., 79-80.) Notes on the so-called “pot-market” in front of the church of St. Anthony, during the feast of St. Apollonius at Louvain, and a corresponding practice at the church of St. Agnes in Rome.

**Delambre de Monchaux (M.)** Notes sur les vieilles lampes à huile dont l'usage disparaît dans le midi de la

- France. (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 158-159, 3 figs.) Brief account of three varieties of oil-lamps formerly in use in Languedoc,—they are now rapidly disappearing, having been driven out by modern appliances.
- De Puydt (M.)** Communication sur le préhistorique liégeois. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 7-12.) Résumés the discoveries of a prehistoric nature in the Liège region (dwelling-sites of Hesbay, lithic and ceramic finds; pre-Tardenian finds at Zonhoven, etc.).
- Detting (A.)** Aus dem Arzneibuch des Landammans Michael Schorno von Schwz, + 1671. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 89-94, 177-184.) Cites 60 items of folk-medicine, charms, etc., from the collection (made 1629-1670) by M. Schorno (1598-1671) of Schwz,—the original Ms. is in the Cantonal Archives.
- Deubner (L.)** Zur Entwicklungsgeschichte der altrömischen Religion. (Neue Jahrb., f. d. Klass. Alt., Lpzg., 1911, xxvii-xxviii, 321-335.) Discusses the development of ancient Roman religion, with special reference to G. Wissowa's *Religion und Kultus der Römer* (München, 1902), etc. The rites are more important than the names of the festivals (briefly considered). In some cases deities have grown up out of rites. The development of *Jupiter Lapis* is of great interest. Also the Lupercal.
- Lupercalia. (Arch. f. Religsw., Lpzg., 1910, XIII, 481-508.) Treats in detail of the Roman festival of the *Lupercalia*. The etymology of *luperci* (whence *lupercal* and *lupercalia*) is discussed, and the derivation from *lupus* and *arceo* adopted,—“wolf-warder,” “protector against wolves,” as would be natural in a festival of shepherds; the character of the festival considered with the actions of the participants (the relation to women, etc.),—from a pastoral festival the old rite changed to a penitential ceremony; the bloody ritual is of later origin (cf. Greek catharsis) and came comparatively late as an addition to the ancient Roman ceremony. The story of the *Lupercalia*, from the simple festival of shepherds to its last appearance among the Romans is a most interesting one.
- Distel (T.)** Ein Basler Bänkelsängerlied vom Jahre 1566. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 107-111, 1 fig.) Text of a Basel ballad of the year 1556 from a printed copy in the Dresden city library. The song deals with a murder committed in 1565.
- Dörler (A.)** Sprichwörter und Redensarten aus Vorarlberg. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 259-273.) Dialect texts, with literary German versions where necessary, of 447 proverbs and sayings from Vorarlberg.
- Dorling (E. E.)** The queen's arms. (Oxf. & Cambr. Rev., Lond., 1911, No. 14, 48-54.) Treats of the origin and development of the arms of the English queen,—“a marshalling by impalement of the arms of the king with those of his consort, in accordance with the practice which has prevailed in English armory since the days of King Edward III.”
- Drouet (Dr.)** Le loup-garou en Limousin. (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 146-157.) Treats of the *loup-garou* or werewolf in modern Limousan folk-lore,—he “is not an avatar of the devil,” but beliefs in the werewolf here as elsewhere in Europe, are “fragments of the magico-religious fear felt by prehistoric peoples for the wolf,” a feeling to which is due the lycolatry of ancient Greece, Italy, Gaul, etc.
- Dubois (A.)** L'Areuse ou La Reuse. Recherches sur l'orthographe de ce nom. (Bull. Soc. Neuchât de Géogr., Neuchâtel, 1910, xx, 157-193.) Interesting historico-etymological study of this place-name, the correct orthography of which is *l'Areuse*, or *Areuse*, the etymology of which is unknown.
- Duckworth (W. L. H.)** Report on a human skull from Thessaly, now in the Cambridge University Anatomical Museum. (Man, Lond., 1911, xi, 49-50, 2 figs.) Describes briefly, with measurements, a mesaticephalic (ind. 76.9) skull from Tsangli, dating probably from the end of the second neolithic period, comparable, perhaps, with some of the Roussolakkos crania from Crete, now in the Museum at Candia. Thessalian crania of modern



- date from this locality are longer and narrower.
- **and Shore** (L. R.) Report on human crania from peat deposits in England. (*Ibid.*, 134-139, 2 fgs.) Treats, with descriptions and measurements, of 7 male and 1 female skull (several fragmentary), with indexes ranging from 68.5 to 85.5 from Cambridgeshire, Lincolnshire, Lancashire and Norfolk. Great diversity of cranial form is indicated, with unusual form is indicated, with unusual frequency of brachycephalism.
- Dumur** (B.) *Historiettes vaudoises.* (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, 1, 33-34.) Three brief tales of the sayings of men at the gallows.
- Durham** (E.) High Albania and its customs in 1908. (*J. R. Anthr. Inst.*, Lond., 1910, XL, 453-472, 1 pl., 1 fg.) Treats of tribal groups, immigration, Bogomilism, marriage and tribal law, status of women, domestic life, amulets, devil-lore, tribal government, etc. Pages 466-471 are occupied by a table of the tribes of North Albania, —Malsia e Madhe (great mountain land), Pulati, etc. The plate accompanying the article reproduces various tattoos common among the Christian tribes.
- Edge-Partington** (J.) A note on certain obsolete utensils in North Wales. (*Man*, Lond., 1911, XI, 50-51, 14 fgs.) Figures, with notes, a ram yoke, turf-spade, "turfing iron," rush-dipping dish of iron, wooden "begging bowl," wooden dish, "porringer," wooden butter-scales, malt-shovels, rolling-pin, oven-shovel or "peel," pipe-rack, miniature beer-barrel,—except a few all are from North Wales.
- Favraud** (A.) *Ateliers préhistoriques d'extraction et de taille du silex à la Petite-Garenne, commune d'Angoulême, Charente.* (*Rev. Anthropol.*, Paris, 1911, XXI, 129-140, 8 fgs.) Treats of an extensive working-site for neolithic implements (the finding of an iron sword and pottery fragments indicates that use continued quite late), probably for purposes of trade and exchange at Petite-Garenne in the department of Charente. Picks and similar implements of antler-horns were also found.
- Fenwick** (W.) Cave-dwelling in England. (*Amer. Antiq.*, Benton Harb., Mich., 1911, XXXIII, 38-39.) Résumés briefly the results of Mr H. E. Balch and Mr R. D. R. Troup's exploration of a late Celtic and Romano-British cave-dwelling at Wookey Hole in Somerset, as given by them in a paper read before the Society of Antiquaries.
- Fischer** (E.) In welcher Form haben die Balkanvölker ihr Getreide verzehrt? (*Korr.-Bl. d. D. Ges. f. Anthr.*, Hamburg, 1911, XLII, 31-32, 1 fg.) Treats of the preparation of grain for food among the Balkan peoples,—cooking of wheat kernels whole (cf. Rumanian *colivă*), hand-mills and their names. The conservatism of the Rumanian people is noted.
- Sind die heutigen Albanesen die Nachkommen der alten Illyrier? (*Z. f. Ethnol.*, Berlin, 1911, XLIII, 564-567, 1 fg.) Cites evidence from language (*Dardani* cf. Albanian *darde*, pear-tree; Dalmati, Antariati; Vardaei; Illyrian royal name *Ballaios* survives in Servian names of the 15th century), botany, folk-dress, foods and their names, etc., that the modern Albanians are the descendants of the ancient Illyrians.
- Florance** (—.) La station préhistorique et les tumulus avec murées de Maves-Pontijou, Loir-et-Cher. (*Rev. Anthropol.*, Paris, 1911, XXI, 345-355.) Treats of the tumuli with walls (of 43 tumuli 13 were thus surrounded), —of which several have been explored at Maves in the department of Cher-et-Loir. This "station" belongs possibly to the bronze age.
- Frassetto** (F.) *Relazione intorno all' "Atlante antropologico dell' Italia." Questioni di metodo e di tecnica.* (*Arch. p. l'Antrop.*, Firenze, 1910, XI, 433-449.) Discusses questions of method and technique in connection with the proposed "Anthropological Atlas of Italy,"—unification of nomenclature, measurements, indices and their categories, technical details, collecting and arrangement of observations, etc. The terminology now in use and that proposed is given on pages 446-447, the *questionnaire* itself on pages 448-449. The same article appears in *Atti d. Soc. Rom. di An-*

- trop.*, 1911, XVI, 85-101, with an additional *Nota* containing definitions of a number of technical terms, etc. (pp. 102-105).
- Fris** (V.) Een kindergevecht te Brugge in 1489. (*Volkskunde*, Gent, 1911, XXII, 53-58.) Treats of the fight in 1489 in the streets of Bruges, between two bands (some 500 or 600) of children from 10 to 14 years of age.
- Gabbud** (M.) Contes et légendes. (*Korrbl. d. Schw. Ges. f. Volksk.*, Basel, 1911, I, 11-12.) Texts of 3 brief tales and legends: Punishment in kind; an enchanted cock; the man, the green lizard, and the serpent.
- Les Diablats à Médières. (*Ibid.*, 23-24.) Version obtained in 1910 from Médières, Bagnes, of the famous legend of the *Diablats*, made classic by Courthion in his *Veillées des Mayens* (1897) and Jegerlehner in his *Sagen aus dem Unterwallis* (1909).
- Légendes valdostaines. (*Schw. Arch. f. Volksk.*, Basel, 1911, XV, 118-119.) Brief legend concerning the statue of St. Christopher in the Aosta country,—the wooden statue shed blood when struck by the axe.
- Remèdes. (*Schw. Arch. f. Volksk.*, Basel, 1911, XV, 238-243.) Cites 46 items of folk-medicine collected from the peasants of Bagnes since 1906.
- Usages, habitudes, croyances superstitieuses et autres traditions diverses recueillies à Lourtier, Vallée de Bagnes. (*Ibid.*, 1910, XIV, 290-295.) Gives 47 items of folk-lore of all sorts concerning ghosts, luck in lotteries, etc., children, love, poisons, number 13 and Friday, animals, birds, bees, etc., women, marriage, weather, snakes, sorcery, wax-images of saints, etc.
- Gailloud** (H.) Légendes du Jura vaudois. (*Korrbl. d. Schw. Ges. f. Volksk.*, Basel, 1911, I, 27-29.) Texts of 6 brief legends of the Waldensian Jura: devotion, death of an "en-vouté," possession, the bell of the Lac de Joux, the way to tell time, the Saracens.
- Gebhardt** (A.) Ein altisländisches Rechenrätsel. (*Z. d. Ver. f. Volksk.*, Berlin, 1911, XXI, 177-178.) Suggests that a certain passage in an Icelandic Ms. of the end of the 14th or beginning of the 15th century is cognate with the riddle: "A stone weighs three pounds and half a stone, how much do three such stones weigh?"
- Gerster** (L.) Sprüche und Inschriften auf Bauerngeschirr und Glas. (*Schw. Arch. f. Volksk.*, Basel, 1911, XV, 138-147, 204-213.) Gives numerous verses and inscriptions of various sorts on peasant crockery and glass from Langnau, Simmenthal, Heimberg, Winterthur, Zürich, Aarwang, etc., chiefly of the latter end of the 18th century.
- Gessler** (E. A.) Sprüche auf Glas, Fayence und Steingutwaren im Historischen Museum zu Basel. (*Ibid.*, 100-106.) Cites some 70 inscriptions on glass, faïence and stone-ware in the Basel Historical Museum, dating from the seventeenth to within the nineteenth century. The greater part of these sayings belong to the eighteenth century.
- Giuffrida-Ruggeri** (V.) Per una sistemazione del tipo di Cro-Magnon e una rara anomalia, ossificazione nello spazio suturale coronale. (*Arch. p. l'Antrop.*, Firenze, 1911, XLI, 153-173, 1 fig.) Discusses the character and position of the Cro-Magnon type, with special reference to the Galley-Hill skull, etc.—these two types differ in several respects, particularly with respect to the flattening of the cranial vault. According to G.-R., "the Mediterranean pentagonoids are nearest related to the Cro-Magnon type, confirming the view that the Mediterranean is a more highly evolved Cro-Magnon type." As belonging to the Galley-Hill (so-called Pelasgic) type, G.-R. lists the skull of the Grotta del Tufo (Como), the cranium No. 5 of Remedello, perhaps one of the Este skulls and one of the Picecian skulls from the necropolis of Tolentino; the hypercephalic cranium from Conain recently described by Zanolli, some Sardinian skulls described by Sergi, etc. The author likewise describes in cranium No. 648 of the Anthropological Museum (Florence) the very rare anomaly of a sutural bone in the left coronal,—the skull is that of an adult woman with capacity of 1400 c.c.
- Goossenaerts** (J.) Volkswijsheid over het weer. (*Volkskunde*, Gent, 1911, XXII, 121-130.) Treats weather folk-

- lore,—proverbs, sayings, etc., concerning the coming winter, snow, Christmas, the various months, rain-signs and rain-omens, wind, the moon, "Keeske-Nijzens Zomer," etc.
- Gorra (E.)** Origini, spiriti e forme della poesia amorosa di Provenza secondo le più recenti indagini. (Rend. R. Inst. Lomb., Milano, 1911, II s., XLIV, 162-180.) Continuation of review and critique of E. Wechssler's recent work on Provençal love-poetry.
- Graebisch (F.)** Probe der westglätzi-schen Mundart von Brzesowice. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 223-224.) Dialect text of brief tale of dragons and Free Masons in the Brzesowice dialect (West Glatz) of Silesian German.
- Haas (A.)** Brummschagensch und Vater Bümke, zwei pommerische Sagengestalten. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 243-248.) Treats of *Brummschagensch* (9 brief legends are given at pp. 244-246) and "Father Bümke," two Pomeranian legendary figures. The former has a horse's head and appears most commonly on a moor in the Saal forest, and the legend is more than a century old. The identification with a historical personage is a modern invention. "Father Bümke" is likewise "an old worn-down legendary figure." He also is related to the horse. The etymology of both names is rather uncertain.
- Hall (E.)** The ancient hymn-charms of Ireland. (Folk-Lore, Lond., 1910, XXI, 417-446.) Treats of the native hymns and eulogies of Irish saints, the charm-hymns (St. Columba's *Altus Prosator*, e. g.), the *loricas* of St. Patrick and others, spells, charms, divinations, etc.
- Harmsen (Dr) u. Siebs (T.)** Ältere Helgolander Gedichte. (Mitt. d. Schles. Ges. f. Volksk. Breslau, 1910, XII, 161-180.) Gives dialect texts of 9 old Heligoland songs (including lullabies, counting-out rhymes, children's verses) collected by Dr Harmsen in 1857-1860, with German renderings.
- Haslinghuis (E.)** Zur Rumpelmette. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 290-291.) Cites from writers of the 16th and 13th centuries (also item from 18th) data concerning noise-making in churches during the last days of holy week, said to be connected with the betrayal of Jesus by Judas, the disturbances of nature occasioned by his death, his passage into hell, etc.
- Hauser (O.)** Über die Ergebnisse vor-jähriger Ausgrabungen. (Z. f. Ethnol., Berlin, 1911, XLIII, 307-310.) Notes on excavations of 1910 in the Laugerie region of the Vézère valley, including the new "station" of La Rochette. The finds consist of Solutré material and fragments of a child's skull from Badegoule; part of a male cranium, Le Moustier; several human teeth and some bones from La Rochette. The property of the middle and upper Laugerie has now been acquired and added to the territory of exploration.
- Hellwig (A.)** Ein moderner Hexenprozess in Posen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 191-215.) Give the text of legal proceedings, etc., in a charge of witchcraft against a woman of Schöndorf in Posen in 1907.
- Helm (K.)** Johann Ellingers Hexen-Coppel, die "*Agnus Dei*" und "Bibel-amulette." (Hess. Bl. f. Volksk., Lpzg., 1911, X, 40-43.) Notes on the *Agnus dei* (consecrated wax-images), biblical amulets, etc., from Ellinger's *Hexen-Coppel* (1629), a copy of which rare work is in the library of the University of Giessen.
- Hempl (G.)** The solving of an ancient riddle. (Harper's Mag., N. Y., 1911, CXXII, 187-198, 11 figs.) Describes the deciphering by the author of the disk found by Dr Pernier two years ago under a part of the palace of Phaestos dating from not later than 1600 B. C. Both faces are covered with "characters differing from those employed in all the other Minoan writings." Dr H. has determined the document to be pre-Homeric Ionic Greek in a syllabic script. The disc itself "originated on the southwest coast lands of Asia Minor." This text, concerned with a religious sacrifice and cast in metrical form, is the oldest written Greek known and valuable for the early history of Greek sounds, inflections and syntax.
- Herman (O.)** Das Artefakt von Olonec und was dazu gehört. Mit

- Erwiderung von H. Obermaier und Bemerkung von J. Szombathy. (Mitt. d. Anthrop. Ges. in Wien, 1910, XL, 181-190, 2 pls.) H. cites further evidence as to the genuineness of the "stone axe of Oloňec," as a paleolithic implement. Hr Obermaier regards it as neolithic.
- van Heurck (E.)** De vlaamsche kinderprenten. (Volkskunde, Gent, 1911, XXXI, 24-31, 70-78, 101-120, 18 fgs.) Based on E. van Heurck and G. J. Boekenoogen's *Histoire de l'imagerie populaire flamande* (Bruxelles, 1910), with reproduction of several pictures, —the seven works of mercy, the history of Eulenspiegel, the wandering Jew, the devil's dance, le bon Guillaume, the land of Coccagne, topsyturvydom, game of fox and geese, child's play, industries, battle of Austerlitz, etc. The Flemish "folk-art" here represented is of great interest.
- Hoefler (M.)** Volkskundliches aus dem Isartale. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 256-259.) Items of folk-lore from the Isar valley concerning holidays and saints' days, colors, midwives, women-in-child-bed, baptism, wedding, candlemas customs, carnival, Easter, May-customs, lightning, etc.
- Hoffmann (W.)** Beiträge zur Volkskunde Rhein Hessens. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 101-124.) Treats of Rhenish Hessian customs and usages relating to the course of the individual life from birth to death (child-birth, baptism, marriage, death and burials); also (pp. 114-124) superstitions and magic (animal-forms, personages, the devil, sorcery, folk-medicine for man and beast, nakedness, magic and counter-magic), etc.
- Beiträge zur Volkskunde Rhein Hessens. (Ibid., 16-39.) Notes on folk-lore in Rhenish Hesse: Wine and the cultivation and use of the grape (wine in ceremony, courtesy, etc., "corpse-wine," drunkenness, fermentation, relation of grape-growing with religion, etc.), customs and usages in connection with the seasons, house-building and acquisition of property, tales and legends (8 brief stories concerning martyrs, old castles and churches, buried treasure, origin of children, etc.).
- Hoffmann-Krayer (E.)** Taufzettel. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 112, 1 pl.) Note on baptismal certificate (dating from 1816) given by Swiss god-parents to god-children.
- Bibliographie über die Schweizerische Volkskundeliteratur des Jahres 1910. (Ibid., 123-128.) This bibliography of Swiss folk-lore for 1910 contains the following sections: Bibliographical and general, 12 titles; miscellaneous, 9; economical, 6; house, etc., 9; collections, 2; folk-industry, 3; customs, usages, festivals, 30; beliefs, etc., 12; folk-poetry and legend, etc., 22; folk-speech, 5; music, 1; language, 21. In all, over 130 titles covering a very wide field.
- Ein Badschenkengedicht aus der Wende des 15. Jahrhunderts. (Ibid., 1910, XIV, 247-250.) Gives text of a "bath-gift song" from the Ms. of Joh. Krug, late Archivist of Basel.
- Die Pest. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 17-21.) Cites folk-lore items concerning the plague. Superstitious formulæ, omens, plant-remedies, recourse to saints, etc., scare-crows, etc.
- Weihnacht und Neujahr im Ementhal um 1850. (Ibid., 35-36.) Cites from a letter of J. Gotthelf items concerning Christmas and New Year's day.
- Högborn (A. G.)** Geografiska skolexkursioner. (Ymer, Stkhlm., 1911, xxxi, 47-76.) Treats of geographical school-excursions in Sweden and the movement for the advancement of "culture-geography," etc.
- Hörmann (K.)** Die rituellen Beigaben in Hügeln Nordbayerns. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 34-39, 6 fgs.) Treats of the ritual gifts in the North Bavarian mound-graves (stone period not represented; early bronze age feebly represented; late bronze age; old and later Hallstatt periods; early La Tène period). There is a paucity of such grave-gifts in the bronze age, due, perhaps, to their symbolic use. The abundance of ceramic gifts in the Hallstatt period is not peculiar to this region.
- Howarth (W. J.)** Comparison between town and country children. (School

- Hygiene, Lond., 1911, VIII, 454-457.) Data from Annual Report to the Kent Education Committee. The figures for heights and weights of children 13 years of age are much the same for town and country,—but “the children of the poorest town schools are inferior to those in the poorest country schools, and the high standard for height and weight found in the best town schools raises the general average to one closely resembling that found in the country schools.” Comparisons of disease, defects are also made.
- Jacoby (A.)** Zu den “Kleinigkeiten” (Bd. XI, 269 ff.). (1) Du bist mein, ich bin dein. (2) Storger. (Schw. Arch. f. Volksk., Basel, 1911, xv, 185-188.) Cites from Speidel’s *Speculum* of 1657, example of *Du bist mein, ich bin dein*, as marriage formula. Also discusses the meanings of *Storger* in the 17th century.
- Eine Warnung vor den Künsten der Hexen auf einem Flugblatte vom Jahre 1627. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 293-297.) Cites a warning against the arts of witches from a fly-leaf of 1627, referred to in Speidel’s *Speculum jurid.-polit.-hist. observ. et notab.* (1659).
- Janiewitsch (O.)** Volkskundliches aus Russland. (Arch. f. Relig. sw., Lpzg., 1911, XIV, 315.) Items concerning treatment of corpse, etc.
- Volkskundliches aus der Ukraine. (Ibid., 315-317.) Items from W. Miloradowitsch’s *Ukrainisches Geheimwissen und Zauber* (Charkow, 1909),—charm against fire, charms for favorable decision of judge, love-charm, etc.
- Kahle (B.)** Zum Nerthuskult. (Ibid., 310-313.) K. thinks the Nerthusrites (procession, washing of the chariots, cloths, goddess, etc.) can not be explained as a rain-ceremony.
- Ein altnorwegisches Bärensohn-märchen. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 280-281.) Discusses the “bear’s son” tale given in the saga of St. Olaf, a tale not included in Pauzer’s *Beowulf*.
- Kaindl (R. F.)** Deutsche Volksbräuche in Galizien. (Ibid., 251-255.) Gives items of folklore (baptism, confirmation, wooing, wedding, death, etc.) from Reichenbach near Lemberg; old account of Swabian folk-customs in Galicia, from S. Bredetzky’s *Hist. Stat. Beitrag zum deutschen Kolonialwesen in Europa* (Brünn, 1812); a fire-charm from Wiesenberg; a “letter from Heaven,” from Dornfeld.
- Keiper (P.)** Flandrischer Leichtfuss, Flandrian. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 159-160.) Discusses the etymology of these terms,—there is a second word *flandrisch* (from *flandern* = *flat-tern*), that has nothing to do with *Flandern*, the place-name, but signifies “frivolous,” etc.
- Kessler (G.)** Die Sittenmandate im Wiler Stadtarchiv. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 43-69.) Cites from the municipal archives of Wil during the period from the sixteenth (the earliest, 1505, concerns religion) to the eighteenth century regulations, etc., relating to religion and morals: processions, Sunday, public prayers, fast-days, profane language, drinking,—brandy is first mentioned in 1620, New Year’s celebrations, gaming (many children’s games forbidden), noise making, dancing (limited to certain days), tipping in ale-houses, smoking (“Tabaktrinken”), dress and ornament (53-59; many prohibitions), expensive gifts at baptisms and weddings forbidden (“praktizieren” prohibited), carnival and other excesses; regulations concerning property, fruit, etc., the plague, barbers and surgeons, etc.
- Kiekebusch (—)** Der gegenwärtige Stand der Ausgrabung eines bronzezeitlichen Dorfes bei Buch in der Nähe von Berlin. (Z. f. Ethnol., Berlin, 1910, XLII, 974-975.) Notes on present condition of the excavation of the bronze-age village near Buch not far from Berlin. The pottery shows many resemblances with the Lausitz type. The village dates from the early bronze period and must have continued to be inhabited for several centuries. The excavations are not yet half completed.
- Kiessling (F.) u. Obermaier (H.)** Das Plateulehm-Paläolithikum des nordöstlichen Waldviertels von Niederösterreich. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 1-32, 7 pls., 5 fgs.) K. treats of the geological, topographical, and other relations of the

paleolithic "stations" of Thürnau, Autendorf, Trabersdorf, Nonndorf (2) and Zissersdorf, all in the neighborhood of Drosendorf in the north-eastern forested region of Lower Austria; and O. describes, with some detail, the flint implements discovered in these "stations." The date of these finds is the later paleolithic period, corresponding to the Aurignacian of France.

**King (I.)** Some problems in the science of religion. (Harv. Theol. Rev., Cambridge, 1911, IV, 104-118.) Replies to certain criticisms of the author's recent book on *The Development of Religion*. According to Dr K., the rites and ceremonies and other activities of primitive religion ("and to some extent also of the civilized races"), have "a striking similarity to the more general play-customs and economic activities of the society," which suggests that their religious meaning has been acquired, but religious practices are no more an "aside" or "by-product," differentiated from the primary adjustment reactions than is any other aspect of present-day human life; also "the hypothesis of a primitive animism is not the only possible view of primitive man's attitude toward the world." Magic "is essentially individualistic and private," religion has a "social quality." The idea of deities developed from primitive objects of interest related in some quite acute manner to the welfare of the savage (elementary processes of food-supply, protection, reproduction).

**Kinnaman (J. O.)** Roman archeology. (Amer. Antiq., Benton Harbor, Mich., 1911, xxxiii, 155-159.) Chap. II treating of the prehistoric Campagna, the story of Romulus and Remus, etc.

**Klamroth (—)** Afrikanische Brettspiele. (Archiv f. Anthrop., Brn-schw., 1911, N. F. X, 196-202, 14 fgs.) Treats of the *bigogo* game and the *himasai* among the Bantu negroes of the region of Mpapua, etc., especially the Wagogo. On pages 200-201 is given a version of the Wagogo legend of the origin of the game. It may have been originally a "war-game."

**Klapper (J.)** Vampir, Werwolf, Hexe. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 180-185.) Gives

data from Mss. of the 16th century concerning beliefs in vampires, wer-wolves, witches, etc.

— Krankheitsübertragung. Rezepte aus altschlesischen Handschriften. (Ibid., 185-191.) Gives some 20 items concerning the cure of diseases, etc., by magical transference, from Silesian Mss. of the 17th century.

— Ein schlesisches Neujahrsliedchen aus dem XV. Jahrhundert. (Ibid., 215-218.) Gives text of a Silesian New Year's song from a Ms. of 1534 in the library of the church of Corpus Christi in Breslau.

**Koch (M.)** Pathologisch verdickte Schädel. (Z. f. Ethnol., Berlin, 1911, XLIII, 617-620.) Notes on 5 cases of pathologically thickened skulls (the original described by Malpighi in 1697, now belonging to the University of Modena; model of the skull described by Gaddi in 1863; the original of the skull described by Wrany in 1867; a skull in the Prague collection; a partially hyperostotic skull also at Prague). Two other skulls, one with *Leontiasis ossea* and the other with real exostoses, were exhibited.

**Kondziella (F.)** Die Totenbretter. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 149-158.) Treats of "death-boards" in Silesia, etc., in addition to the data in the nine extensive works of Hern, Rieder, and Meyer. Great variety of form exists, also of color; the inscriptions are likewise subject to considerable diversity. The "death-boards" are used for placing the corpse on; afterwards they are preserved as heirlooms in the house, placed up against the barn, the hedge, or laid down upon the ground. Sometimes they are burned after the funeral. "Death-boards" with dates as late as 1900 are known. Many superstitions are connected with them.

**Kyrle (G.)** Über einen prähistorischen Glasfund. (Stzbr. d. Anthr. Ges. in Wien, 1911, 12-13, 1 fg.) Describes, with results of chemical analysis of a piece of glass (found with a fragment of pottery of the La Tène period at Ruprechtling, in the Aschach district, Upper Austria), indicating probably the existence at this place of

- the manufacture of glass objects for ornament.
- Laing** (G. J.) Roman prayer and its relation to ethics. (Class. Philol., Chicago, 1911, vi, 180-196.) Author concludes that "while Roman prayer throughout its whole history retained for the most part a primitive form, yet it did at an early date in certain cults involve moral ideas—not moral merely in the sense in which Jevons uses the term but moral in the ordinary acceptance of the word."
- Lalanne** (G.) Découverte d'un bas-relief à représentation humaine dans les fouilles de Laussel. (L'Anthropologie, Paris, 1911, xxii, 257-260, 1 fg.) Brief account of the discovery in the lower Solutrean, at the rock-shelter of Laussel in the valley of the Beune (Dordogne), of a rock bas-relief of two human figures (probably *coitus* or birth scene). The author suggests relationship with the female statuettes of Brassempouy, Mentone, Willendorf, etc.
- Lambelet** (M.) Prières et recettes. (Schw. Arch. f. Volksk., Basel, 1911, xv, 184-185.) Cites 6 items of folk-medicine, recipes against robbers, for regaining things stolen, etc.
- Lattes** (E. E.) Saggio di un indice fonetico etrusco, T, TH e D. (Rend. R. Ist. Lomb., Milano, 1911, II s., XLIV, 450-460.) Index of Etruscan words containing the sounds *t*, *th*, and *d*.
- Di alcune vere od apparenti somiglianze fra la lingua etrusca e le lituoslave. (Ibid., 276-282.) Cites a number of real or apparent resemblances between Etruscan and Letto-Slavonic: *-sa* (of personal names), *-a*, *-e*, *-i*, *-u* of feminine personal names; *-ia* of names of women; *-ca* of women's names; *-cu* feminine suffix,—cf. Russian *-ka*, Lithuanian *-kas*, etc.
- Leeds** (E. T.) Notes on some examples of late Anglo-Saxon metal work. (Ann. Arch. and Anthropol., Liverpool, 1911, iv, 1-10, 1 pl., 1 fg.) Treats of four silver strap-tabs (now in the Mayer collection in the Public Museum of Liverpool) and their decorative designs (zoomorphic ornament). The basis of the later A.-S. art, as exhibited in metal work, is a "mingling of Karolingian and Irish design." For the resulting fashion "no exact parallel can be found, either on the Continent or in Ireland."
- Lemke** (E.) Zum Fangsteinspiel. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 274-276.) Cites local names and references to literature concerning the game of "jack-stones" from various regions of Germany, Norway, France, Italy, Greece, Poland, etc.
- Sizilianische Gebäcke. (Ibid., 291-292.) Gives names and brief descriptions of 7 sorts of "folk-bread" from various parts of the province of Trapani, etc., in Sicily.
- Lewis** (A. L.) On some dolmens of peculiar type in France and elsewhere. (J. R. Anthropol. Inst., Lond., 1910, xi, 336-348, 16 fgs.) Treats of dolmen at Trie Château near Gisors, "La Pierre aux Fées" at Villers St. Sépulchre, dolmen La Bellée at Boury, dolmen at Champignolles and compares them with "the Tombs of the Giants" in Sardinia, etc. The dolmens in question have outside the holed stones a portico or shrine. L. thinks that "there are things that do occasionally suggest a northern Asiatic connection amongst the builders of our rude stone monuments."
- Loewe** (R.) Weiteres über Rübzahl im heutigen Volksglauben. (Z. d. Ver. f. Volksk., Berlin, 1911, xxi, 126-151.) Continued from Vol. xviii. Gives numerous items of Rübzahl folk-lore from the southeast, northeast, southwest, and regions of the Isergebirge, Bober-Katzbachgebirge, Rabengebirge, Eulengebirge, Zobtengebirge, including many brief legends.
- Logeman-van-der-Willigen** (D.) Latinska skolsanger i Sverige och Finland af Tobias Norlind. (Volkskunde, Gent, 1911, xxii, 203-206.) Translation from Swedish of Dr Norlind in *Lunds Univ. Årsskr.*, N. F. Afd. I, Bl. 5. Nr. 2. Treats of Latin school-songs in Sweden and Finland.
- Loth** (E.) Beiträge zur Kranologie der Polen. (Z. f. Morph. u. Anthropol., Stuttgart, 1911, xiv, 305-338, 4 pls., 24 fgs.) Gives details of measurements and descriptions of 26

- Polish skulls from a village graveyard in Zbikow, in the Government of Warsaw, and representing the Masure-type. Comparisons with other Polish material, etc., are made. According to Dr L., the Nowosilka skull, contrary to the opinion of Olechnowicz, "represents not a Nordic, but a somewhat different Slavonic type." The average cephalic index of L.'s Polish skulls is 80.8; the range 74 to 91. The average capacity, males 1440 ccm., females 1190; range for both sexes 1050 to 1650 ccm. The original monograph, of which this is an abstract, appeared in Polish in the *Mater. antrop.-arch. i etnogr. Akad. Um.*, Krakowie, 1910, from which it has been reprinted: *Przyczynek do kraniologii Polskiej* (Krakow, 1910, pp. 64).
- v. Löwis v. Menar (A.) Ein russischer Schutzbefehl wider den Kometen Halley. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 292-293.) Gives German version of a Russian protective letter against the Halley comet, originally published by the newspaper *Golos Samary*. In Samara such letters were sold by a man in monkish attire just before the appearance of the famous comet.
- Maass (E.) Aphrodite und die Hl. Pelagia. (Neue Jahr. f. d. Klass. Alt., Lpzg., 1911, xxvii-xxviii, 457-468.) Discusses the nature, name, etc., of *Aphrodite* ("foam-bright"). She has nothing to do with *Pelagia*.
- Die Schmerzensmutter der Antike. (Ibid., 23-47.) Treats of the goddess Niobe, etc. (contrasting altogether with "golden" *Aphrodite*) in ancient Greece and Rome.
- Mahoudeau (P. G.) Une légende anthropologique. (Revue Anthrop., Paris, 1911, XXI, 191-193.) Dr M. reports from his own investigation the development of an "anthropological myth" on the basis of the discoveries of the Abbé Bourgeois at Thenay (department of Loire-et-Cher), to the effect that at Pont-Levoy was the site of the Garden of Eden and that there the bones of the animals of Paradise and also those of Adam had been found.
- Mangin (—) De l'emploi des troupes noires. (Ibid., 113-128, 3 fgs.) Discusses, from a military point of view the physical and moral characteristics of the negro population of French West Africa (Mandingos, Mossis, etc., Ashantis, coast tribes, and others), —the Peulhs or Fulas Col. M. considers as belonging to the white race. The negro "est mieux qu'un soldat utilisable, c'est un soldat d'élite." The data upon which this good opinion of the negro as soldier is based will be found in the author's book *La force noire* (Paris, 1910.)
- Manz (W.) Haussprüche. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 9-11.) Gives 11 house-inscriptions from Bättis, Tils, Portels, Vason, Berchis, and Ragaz.
- Statuten für die Schützenknaben von Melz, 1840. (Schw. Arch. f. Volksk., Basel, 1911, xv, 234-238.) Cites the constitution and by-laws of the boys' rifle-corps of Mels in 1840.
- Marmorstein (A.) Genesia oder Parentalia. (Arch. f. Religsw., Lpzg., 1910, XIII, 630-632.) Discusses the signification of the term *genesia* (cf. W. Schmidt's *Geburtstag im Altertum*, 1908). As Schmidt has shown, the *genesia* were birth-day festivities for dead persons, the *genethlia* being such for the living.
- Mehlis (C.) Eine Verwallung auf dem Pfänder bei Bregenz in Vorarlberg. (Stzgb. d. Anthr. Ges. in Wien, 1911, 11-12, 1 fg.) Brief account of a prehistoric circular embankment, — probably a lookout or refuge.
- Meier (J.) Vom Dichter des Rigiliedes. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 299-304.) Discusses the poems of J. Lüthi, author of the *Rigilied*, and their relations to the works of other poets.
- Gaunersprachliches. (Ibid., 246-247.) Notes on etymology of *Storger*, and on data concerning the language and life of the thieves in the Archives of Basel.
- Das Thurnbuch der Stadt Bremgarten. (Ibid., 1911, xv, 129-137, 193-203.) Gives, from the "prison-book" of Bremgarten in Aargau, 11 confessions of persons accused of witchcraft, etc., from 1642 to 1668. Also (pp. 199-203) the 17th century procedure (in 1645) in the decision of capital offences.
- Menghin (O.) Neue Wallburgen im Etschtale zwischen Meran und Bozen.



- (Mitt. d. Anthrop. Ges. in Wien, 1910, XL, 161-180, 9 fgs.) Treats of recently discovered embankments and fortifications in the Etsch valley (Perdonig, Gaid, Tisens, Völlan, etc.) between Meran and Bozen, their situation, finds made, age, etc. Also their relations to similar archeological remains in this region. The ruins of Kasatsch are possibly medieval. Most of these fortifications belong to the late bronze or early iron age.
- Merrick** (W. P.) Shilo: a Devonshire folk-tale. (Folk-Lore, Lond., 1911, XXII, 48-49.) How farmer restored lost baby to pixy and became rich and lived happily ever after.
- Mielke** (—) Über Wiesenbeile. (Z. f. Ethnol., Berlin, 1910, XLII, 792-793, 5 fgs.) Notes on axes (the Arabic writer Jakub of the 10-11th century records such use in the Utrecht country) used for cutting turf and sods in various parts of Germany, etc.
- Millioud** (A.) La fin de la sorcellerie. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 26.) Cites extract from the deliberations of the pastors of Yverdon in 1717, complaining of *devineresses*, etc.
- Mining in the stone age.** (Amer. Antiq., Benton Harb., Mich., 1911, XXXIII, 42-43.) Notes on the evidences of prehistoric mining (skeletons, stone hammers, torches, use of fire, clay smelting-holes, etc.) revealed by the reopening of the Oural and Aram copper-cobalt mines in Spain.
- Mochi** (A.) L'industria litica della grotta di "Golino" nei monti dell'Uccellina. Talamone, Prov. di Grosseto. (Arch. p. l'Antrop., Firenze, 1911, XLI, 174-187, 3 fgs.) Treats of the stone implements, etc., of the Golino cave at Talamone, in the province of Grosseto, investigated by Zucchi in 1865,—the finds are now in the University Museum of Natural History, Pisa, the remains of animals, etc. The implements from this cave are analogous to those of the N. W. and the extreme S. of Italy and represent the equivalent of the upper paleolithic of central and western Europe,—or it may be a *facies italiana* that may be designated *miolithic*, the name given by Issel to the end of the quaternary.
- Montelius** (O.) Vorgeschichtliche Chronologie. (Z. f. Ethnol., 1910, XLII, 955-962.) Outlines a comprehensive system of prehistoric chronology for Scandinavia and northern Germany, Great Britain and Ireland, France, southern Germany and Switzerland, Italy, Greece, relative and absolute. The various periods of the bronze age, e. g., in different parts of Europe have been more synchronous than has been hitherto generally believed. The passage from the iron to the bronze age, according to M., dates ca. 1100 B. C. In Armenia and the Caucasus iron was very rare in the 12th century B. C. In the discussion, O. Olshausen called attention to the iron ring found by P. Orsi at Castelluccio, seemingly pre-Mycenean.
- Morrison** (S.) The fairy child and the tailor: an Isle of Man folk-tale. (Folk-Lore, Lond., 1910, XXI, 472-475.) Tale recorded from parish of Patrick, of child driven off by exorcisms of tailor.
- de Mortillet** (A.) Fonderie de l'âge du bronze en Danemark. (Rev. Anthrop., Paris, 1911, XXI, 399-406, 7 fgs.) Account of the discovery in 1895 at Haag, in the parish of Thorsager (East Jutland) of the remains of a "foundery" of the recent bronze age, based on Neergard's monograph in the *Mém. Soc. Roy. d. Antiq. du Nord*, 1910. Haag is the only locality in Denmark, where clay moulds have hitherto been discovered. This find confirms the originality in certain respects of bronze-manufacture in Scandinavia, as compared with the rest of Europe.
- Mosebach** (F. W.) Zwei Photographien einer sog. Alsen-gemme. (Z. f. Ethnol., Berlin, 1910, XLII, 969-971, 1 fg.) Treats of an "Alsen-gem" (so-called from the island of Alsen, where one of the earliest specimens was found) found in 1903 on a prehistoric site near Bückeberg,—some 50 have been hitherto recorded. They are of glass and have various figures upon them. Whether of heathen or Christian art is doubtful.
- Müller** (J.) Sagen aus Uri. (Schwz. Arch. f. Volksk., Basel, 1911, XV, 69-83.) Some 40 brief legends and stories concerning night-wandering pigs, dancing table, phantoms, black

- dogs, witches' stones, "das Greis" (cattle disease), talking animals, the missionary, the beggar, the bleeding bone, the dog of Uri, the vanished treasure of crystal, robbers, Alp-stories, strong people, plague-stories, etc.
- Muret (E.)** De l'orthographe des noms de lieu de la Suisse romande. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1911, xx, 232-249.) Discusses the orthography of place-names in Romansch Switzerland. Cites many examples of "barbaric" pronunciations, which are becoming more common with the spread of popular education and the ease of intercommunication; dialectic spellings and methods of writing names; gain of French *e* mute.
- Nebel (—)** Land und Leute in der Herrschaft Laubach vor 90 Jahren. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 87-101.) Cites from Ms. of Dr Köhler (d. 1869) information concerning the region of Laubach and its people 90 years ago: Physical and psychical characteristics, physical education of children, mental education, food, drinks, tobacco and snuff, clothing, amusements, activities and professions (list of 27), cemeteries, diseases, superstitions and prejudices, etc.
- Olbrich (K.)** Ernst Theodor Amadeus Hoffmann und der deutsche Volks-glaube. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, xii, 121-149.) Treats of folk-lore in the works of Hoffmann,—his relations to German folk-tales has already been discussed by Benz and Sackheim (the latter makes out cases, in whole or in part, for 53 of the Grimm tales). O. discusses secret and "magical" persons (astrologers, magicians, alchemists, gold-makers, wise women, witches, gipsies, etc.), unusual states of consciousness and magic influencing, the devil, figures of the lower mythology, ghosts and spirits, animals of tale and märchen, beliefs about plants, etiological legends, etc., as made use of by Hoffmann. Hoffmann made good use of the treasures of German folk-lore, uniting often delicate understanding with folk-naïveté, and some of his psychologizing of *sage*-motives ran ahead of modern interpretation (cf. Laistner) of myths, etc.
- Palmer (A. S.)** The authorized version of the Bible. (Oxf. & Camb. Rev., Lond., 1911, No. 14, 29-47.) Treats of archaisms, obsolete English, mis-renderings, etc.
- Paret (O.)** Über die vor- und frühgeschichtliche Besiedlung des Oberamts Ludwigsburg. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 45-46.) Gives account of finds,—paleolithic one only, at Zuffenhausen), neolithic, bronze, iron (Hallstatt and La Tène). In the last period the culture-development seems to have ceased and the country lay waste for some time till occupied by the Romans toward the end of the first millennium A. D.
- Parsons (F. G.)** Report on the Rothwell crania. (J. R. Anthr. Inst., Lond., 1910, XL, 483-504, 5 figs.) Gives results of observations and measurements of 100 male and 27 female skulls from the great collection of bones (5,000 or 6,000 individuals in whole or in part; the vault was discovered 200 years; the earliest possible date for its construction is *ca.* 1180) beneath the old Church of Rothwell, near Keltering, in Northamptonshire. According to P., "the Rothwell skull is a good type and remarkably like that of a modern English person." Comparisons are made with other English data.
- On some Saxon bones from Folkestone. (Ibid., 1911, XLI, 101-129, 2 pls., 8 figs.) Treats with details of measurements and descriptions of 8 skulls (4 probably female; only 2 complete), 15 lower jaws, 6 clavicles, 19 humeri, 5 femora, 20 tibiae, 5 astragali, 6 calcanea,—in all cases some are imperfect,—from a pre-Christian Saxon burial-ground of the "grave-row" type (e. g., near Bremen). The arms, ornaments, etc., and particularly an earthen flask, found in the graves, suggest that these Kentish Saxons may have been Jutes. In the Folkestone Museum with these relics is also a skeleton from the same place discovered in 1907, and believed to be "the only complete skeleton of a pre-Christian Saxon in any museum in the world."
- Pascal (C.)** La deificazione di Augusto. (Rend. R. Ist. Lomb., Milano, 1911, II s., XLIV, 438-449.) Well-documented discussion of the deifica-

- tion of the Emperor Augustus and the popular conception of it, with special reference to signs, portents, etc.
- Pastor (W.)** Über Stonehenge. (Z. f. Ethnol., Berlin, 1911, XLIII, 162-173.) Discusses the theory of Schuchardt that Stonehenge is a grave, not a temple, which P. controverts, holding that the arrangement of the triliths, the orientation, the connection of folkceremonies (summer solstice) with Stonehenge, etc., demonstrate its character as "a temple of the sun." See also Schuchardt's article on Stonehenge in the *Prähistorische Zeitschrift*, Bd. II, 1910, 292-340.
- Patrin (E. M. L.)** Tcheremisses et tchouvaches. (Rev. Anthropol., Paris, 1911, XXI, 141-147, 1 fig.) Text (with notes by G. Hervé), now published for the first time, of a paper read before the Société des Observateurs de l'Homme (Paris) March 14, 1800, by the geologist and mineralogist Patrin (1742-1815). Notes on the Cheremiss village of Imangache, the Chuwash village of Tchebaxar, etc., clothing, habits and customs, shamans, etc.
- Peeters (T.)** Oude Kempische liederen, met zangwijzen en klavierbegeleiding. (Volkskunde, Gent, 1911, XXII, 133-143, 183-189.) First two sections giving text and music of 8 old folksongs from the region of Kempen.
- Pellandini (V.)** Briciole di folklore ticinese. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 191-198.) Gives dialect texts of numerous Ticinese lullabies, prayers, children's songs used in games, dances, etc., inscriptions of ownership in books, invocations, satirical songs on professions, etc. On pages 194-196 are described 6 children's games.
- Amore e matrimonio nella lingua del popolo ticinese. (Ibid., 1911, XV, 244-247.) Cites items concerning love and marriage in the folk-speech of Ticino,—verses on love-making, proverbs, dialogue of girl asking her mother for a husband, and of mother offering a husband to her daughter.
- Miscellanea. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 34-35.) Six folk-lore items from Taverna, etc.: Exclamations of card-players, answer to "what have you eaten?" description of laziness to child by grandmother, response of mother to question of children, "what have you brought nice for us?" terms of contempt, terminal-formulae of stories.
- Pittard (E.)** L'indice nasal et le développement des dimensions du nez en fonction de la taille chez 1,266 tsiganes des deux sexes. (Rev. Anthropol., Paris, 1911, XXI, 102-108.) Discusses in relation to development of nose and stature the nasal indices of 1,266 gipsies (m. 841, f. 425), chiefly Rumanian. The male index averages 70.87, the female 68.96; women have a nose absolutely and relatively smaller than men.
- Platzhoff (J.)** La chaldaia mars dans la Haute-Engadine. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 250-251.) Treats of the *chaldaia mars*, a singing-custom of children on March 1,—the origin dates from the time of the Romans.
- Quente (P.)** Über einen langobardischen Urnenfriedhof bei Dahlhausen, Kr. Westprieignitz. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 163.) Brief note. Details will appear in the *Prähistorische Zeitschrift*, Bd. III, 1911.
- R. (H.)** Voor't oude stadsbeeld, Antwerpen. (Volkskunde, Gent, 1911, XXII, 206-208.) Treats of wells and saints'-images in old Antwerp.
- R. (M.)** Coutumes de Blonay. Au mariage et à la naissance. (Schw. Arch. f. Volksk., Basel, 1911, XV, 95-96.) Cites, from the Ms. *Glossaire du patois de Blonay* of Mme. Louise Odin a number of terms *Aliyâsè* (alliance)—*tsermalâi-airé* (garçon, demoiselle d'honneur) relating to customs of birth, marriage, etc. Also a few proverbs.
- Rasch (J.)** Uit de folklore van ons gebak. (Volkskunde, Gent, 1911, XXII, 14-18.) Items of folklore concerning Dutch pastry, etc.,—names of cakes, bread, etc., are given, particularly those of holiday seasons, weddings, and the like.
- Reinecke (P.)** Zum Alter der Hochäcker in Süddeutschland. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 1-6.) Discusses the age of the "Hochäcker" of southern Germany.

According to R., the cultivation here practiced represented "far from being a peculiarity of one stock or people, has been conditioned by the use of the plough with moulding-board." The agriculture in question is not at all due to the Celts and Romans. The limits of such cultivation correspond with those of recent parcelling, etc.

**Reubel (G.)** Hochäcker bei Rastatt. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 25-28, 4 fgs.) Treats of the "Hochäcker," observed by the author near Rastatt, the first of the sort to be reported from Baden.

**Reymond (M.)** Légendes populaires et chansons de gestes en Savoie. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 98-100.) Notes on M. van Genep's recent article with this title in the *Revue des Idées* for Nov. 15, 1910. R. does not accept all v. G.'s explanations of the names *Sarasin*, etc., in Switzerland and Savoy.

— Le journal d'un paysan vaudois en 1620. (Ibid., 214-226.) Gives pp. 219-226) numerous extracts from the diary of Claude Carrard, a peasant of Poliez-Pittet in the Vaud country. The *livre de raison* begins with Jan. 16, 1620, and closes with April 16, 1639. The extracts given relate to accounts, etc.

— Remèdes et recettes d'autrefois. (Ibid., 1910, xiv, 257-267.) Gives numerous items of folk-medicine, charms, etc., against enemies, sorcerers, evil spirits, fire, etc., from a collection of recipes, etc., from the region of Aigle, belonging to the 18th century. A list of lucky and unlucky days is given on p. 258.

**Robarts (N. F.) and Collyer (H. C.)** Additional notes upon the British camp near Wallington. (Man, Lond., 1911, xi, 38-41, 103-106, 1 fg.) The first part describes excavations of July, 1905 and general character of remains. The first construction of the camp may have been in neolithic times,—the bronze age came later, then mixture of Roman and medieval remains. Part II treats of the finds: flint pebbles (for defence), saddle-back mealing-stones, cooking-pots, pierced clay tiles (supports for pots or food when cooking), hearths, pottery, clay, whorls and loom-weights,

stone implements, bronze brooch, animal bones, charred grain and seeds in cooking pots, etc. No trace of iron.

**Romagna-Manoia (A.)** Un caso di ipertricosi universale. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 373-386, 1 pl.) Anthropological (measurements of body, head and face; teeth, hair distribution, etc.) and psychological notes (notable mental and ethical defects), on a case of universal hypertrichosis in a girl of 15 years from Luserna (Roma) in the Asylum of S. Maria della Pietà, in Rome. Stature 1,250 mm., ceph. ind., 70.3. At pp. 379-385 the general question of the origin, etc., of hypertrichosis is discussed. Morbid heredity appears in this case.

— Un caso di albinismo parziale. (Ibid., 387-391, 1 fg.) Treats of a case of partial albinism (involving the left side of the abdomen from the umbilicus down, including part of the hairs of the genital region) in a young woman of 21 years, epileptic, etc., in the Asylum in Rome.

**Rossat (A.)** Les "Fôles." Contes fantastiques patois recueillis dans le Jura bernois. (Schw. Arch. f. Volksk., Basel, 1911, xv, 18-42, 151-177.) Gives dialect texts and literary French versions of 12 *fôles* or fanciful tales from the Catholic Bernese Jura. These tales treat of animals, fairies, kings' daughters, Jean l'Ours, shepherds and goat-herds, feeble-minded boy, Silly John and Wise John, etc.

— Lettre suspendue en l'air. (Ibid., 117-118.) Gives copy of a letter written in golden characters, "suspended in the air" at Würtemberg in 1747, from another copy dated 1784, found in the region of la Croix de Luisant, Aubonne.

— Les Chansons du travail. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, i, 25-26.) Cites text and music of pile-driving song used at Lausanne, in connection with the tunnel-works in 1872. See Stoecklin (A.).

**Rother (K.)** Zusammensetzungen mit "voll." (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, xii, 218-223.) Cites numerous compounds in *voll* from the Silesian dialect of German.

- such, e. g., as *hamfel* (handful), *ormwel* (armful), *mitsfel* (capful), *tupfel* (potful), *jósowel* (cask-ful), etc. The retention of the genitive formation,—instead of the example of the literary German “einen Becher Weines,” or “ein Arm voll Holzes,” we have “a söfels woser,” “a hamfels arbsa,” etc.
- Rutot** (A.) La chronologie des ossements quaternaires de l'Europe. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 13-22.) Discusses the chronology of quaternary osseous human remains from the oldest,—the jaw of the *Homo Heidelbergensis*, middle level of the lower quaternary (Maffian industry) down: Galley-Hill and Grenelle (Strépyian industry), etc.
- S.** (E. A.) Vernageln im kirchlichen Brauch. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 111-112, 1 fig.) Note on custom of driving nails into easter-candles in Lombardy and Ticino. Nails are also driven into wooden crosses.
- S.** (J.) Moyens contre les verrues. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 27.) Cites 3 folk-remedies for warts.
- Saintyves** (P.) Les résurrections d'enfants morts-nés et les sanctuaires à “répit.” (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 65-74.) Treats of the “resurrection” of still-born children by miraculous rites at shrines of the Virgin Mary (the special chapels were known as *répits*), particularly in eastern France, at various periods from the late Middle Ages down to the middle of the 19th century. Some interesting particulars are given,—practices of the kind in question still continue in certain localities, with, more or less, the approval of the ecclesiastical authorities.
- Salzmann** (L. F.) Medieval by-ways. I. Occultism. II. Highways. III. Coronations. (Oxf. & Cambr. Rev., Lond., 1911, No. 13, 69-88; No. 14, 65-77; No. 15, 33-43.) Treats of the alchemists, white magic, black magic; the embassy of Geoffrey of Langley to the Tartar court in 1292; the coronation of Edward III, etc.
- Sättler** (F.) Albanesische Volkslieder. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 173-176.) German texts only of 7 brief Albanian folk-songs (3 love-songs) collected in 1910 by the author in the neighborhood of Avlona, in southern Albania.
- Schache** (H.) Sagen aus Dürren- gleina, Thüringen. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 286-287.) Cites 7 brief legends (wild huntsman, house-demon, Frau Holle, dragon, fiery dog, Bilwitz, snake-king).
- Schenck** (A.) Étude sur l'anthropologie de la Suisse. Troisième Partie. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, xx, 313-367, 2 pls., 1 fig.) Treats of the physical anthropology of Switzerland in the bronze age. Crania and skeletons from the pile-dwellings (Corcelettes, Concise, d'Auvernier, Mörigen, Ile de Saint-Pierre, Steinberg de Nidau, Lac de Luissel, Wollishofen, Canal de la Thielle, Canal de la Broye, Estavayer) and from the burial-places (stone cists, fire burials, funerary urns, incinerations) of Montreux, Villeneuve, Plan d'Essert, Boiron, Bienne, etc. Tables of measurements are given. Pages 351ff. are occupied by a general discussion of the human races of the bronze age in Switzerland. Of the 38 bronze-age skulls from the pile-dwellings 60.51 % are dolichocephalic, 15.78 % mesocephalic and 23.67 % brachycephalic,—here two principal races are represented, a northern doliocephalic and a Ural-Altaic brachycephalic. The skulls from burial-places (very rare) also indicate the preponderance during the bronze age of the dolichocephalic northern race. In an appendix the crania of Châtelard sur Lutry, Montagny sur Lutry, the neolithic graves of Hermance, the dolmen of Auvernier, etc., are considered. According to S., the *Sion* type is to be merged with the dolichocephalic northern race.
- L'abri sous roche du vallon des Vaux, Canton de Vaud, Suisse. (Rev. Anthrop., Paris, 1911, XXI, 18-28, 5 figs.) Treats of the rock-shelter of the des Vaux valley examined in 1909,—situation (several strata all neolithic), objects of human provenance (pottery; stone tools and implements, quite numerous; hearths), remains of animal and vegetable food, bone

implements, etc. In one of the strata several burials of adults and children were discovered. In the walls of the shelter are a number of cavities possibly for "roof-beams" or the like. On the rock are also several engravings of animals (horse, deer, etc.). According to Dr S., this prehistoric "station" is altogether neolithic and "proves the existence of land populations in Switzerland contemporary with the lake-dwellers of the polished-stone age."

**Schmidt (B.)** Neugriechische Volkskunde. (Neue Jahrb. f. d. Klass. Alt., Lpzg., xxvii-xxviii, 643-669.) General discussion of the nature and origin of modern Greek folk-lore and folk-speech. According to S., the *Koine* is a new form of speech, but not a new language. S. does not agree with Dieterich that modern Greek folk-lore does not go back of the period of Hellenism.

— (H.) Vorläufiger Bericht über die Ausgrabungen 1909-1910 in Cucuteni bei Jassy, Rumänien. (Z. f. Ethnol., Berlin, 1911, XLIII, 582-601, 15 fgs.) Treats of the character of the settlement as revealed by the pottery remains, etc. (two periods of settlement are to be distinguished; the older has pottery with polychrome painting and incised ornamentation; the later pottery with black and red painting. The fortifications belong partly to one period and partly to the other. Among the finds at Cucuteri are numerous flints, flat stone axes and perforated hammer-axes, bone and horn implements and weapons, polished horn axes, clay figures (from both periods), copper, bronze and iron objects. Cucuteri represent a stone-copper period, and this period in the Danube valley is notable by reason of its relations with the Aegean culture,—this the author discusses on pages 398-408 (the parallelism between north and south appears most remarkably in the metal industry). The bridge between Crete and the Danubian-Balkan region is Thessaly.

— Beitrag zur Bedeutung der Kamm-muster. (Ibid., 161-163, 3 fgs.) Discusses the "comb pattern" ornamentation of pottery of Thessaly (Dimini) and the lower Danube country (Tordos), etc.—the double

comb appears also on the disc of Phaistos (ca. 18th or 17th cent. B. C.). They are sometimes mere ornamentation, at others signs resembling writing or intended as such; they had wandered to Crete from the north.

**Schoonjans (A.)** Melk en zuivel in de volkstaal. (Volkskunde, Gent, 1911, xxii, 85-93.) Gives items of folk-lore and folk-speech concerning milk and milk-products in Flemish Belgium, etc.

**Schuchardt (C.)** Stonehenge. (Z. f. Ethnol., Berlin, 1910, XLII, 963-968.) S. argues that Stonehenge (with related structure) is not a solar temple, but a burial-place, resembling similar ones in ancient Greece. In the discussion, W. Pastor opposed and Hr Strauch supported S.'s theory.

— Ausgrabungen auf dem "Heiligen Stadtberge" bei Schöningen, Colbitzow. (Ibid., 973-974.) Notes on recent excavations and finds (pottery fragments of Slavonic, of Teutonic on the high-surface; in ditch none Slavonic). Other Teutonic and Slavonic remains are distinguished.

**Schulte (O.)** Das Kindergebet im Grossherzogthum Hessen. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 1-16.) Based on *questionnaire* of the Hessian Folk-Lore Society in 1907,—numerous examples, Catholic and Protestant. Form and content, distribution, etc., are discussed. Form, rhyme, figures, testify to the adult origin of children's prayers. The two types are the "thou" prayer and the recitation-formula. In these prayers the belief in angels is prominent. Although many prayers are common to both religions, Catholics and Protestants have their own peculiar ones, conforming to the different church tenets. Luise Hensel's hymn, "Müde bin ich, geh zur Ruh," has become a prayer with Catholics, and even Jews have been heard to sing this Protestant poem, which has conquered all Hesse. Even jest has crept into some of the children's prayers. Some localities have almost characteristic prayers. Like the folk-songs, children's prayers are tending to disappear in many places.

**Schulten (A.)** Termantia. Eine Stadt der Keltiberer. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, xxvii-

xxviii, 241-276, 4 figs., 2 maps.) Treats of Termantia, a city of the Celtiberians (sister-town of the more famous Numantia) in the interior of Spain (Old Castilian province of Soria). Situation, history, ruins are described.

**Schütte** (O.) *Volkstümliche Obst- und Speisenamen im Braunschweigischen.* (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 276-278.) Gives folk names of fruits and foods from various parts of Brunswick.

**Schwerz** (F.) *Untersuchungen über das Wachstum des Menschen.* (A. f. Anthrop., Brnschw., 1911, N. F. x, 1-38, 19 figs.) Gives, with many tables and curves, the results of measurements (stature, weight, length of trunk and limbs, circumference, length, breadth, height and indices of head, face measurements, etc.) of 1,778 (m. 960, f. 818) individuals for stature and weight and 1,245 (m. 721, f. 524) for other data, of whom all but 51 were between 6 and 20 years of age, and all from the country population of the canton of Schaffhausen, Switzerland. Physically the type is a mixture of the immigrant, northern blond, dolichocephalic Alemanni, and the brunette, broad-headed so-called Alpine race (predominating). The head-form is hypsibrachycephalic (av. index 82.5); face mesoprosopic (index 90.6) with strong tendency toward leptoprosopic; stature av. for adult males 1694 mm. The stature-difference between the Nordic and the Alpine-Mediterranean group appears in early childhood and is not delayed till puberty,—environmental influences are also in evidence. Sex differences and class differences (poor and well-to-do) are noted. The nasal index diminishes with growth. Puberty occurs later in the North. Tall children have a relatively smaller head-circumference than shorter ones. In the bibliography one misses reference to the Toronto (Can.) data.

**Sera** (G. L.) *Sul significato della platicefalia con speciale considerazione della razza di Neanderthal.* (Arch. p. l'Antrop., Firenze, 1910, XL, 381-432, 1 pl., 13 figs.; 1911, XLI, 40-82, 7 figs.) Discusses flattening (absolute and relative) of the vertical diameter of the skull as

an individual physio-pathological fact and as a physio-pathological fact more or less diffused in an ethnic group, significance of the platycephaly of the Neanderthal race, zones of platycephaly and zones of glaciation, descent of man and the Neanderthal race, outlines of a general theory of the human skull, etc. Dr S.'s general conclusions are: the height of the skull is one of the most variable elements individually for physio-pathological reasons; diverse causes may be responsible for the diffusion in an ethnic group of cases of physio-pathological flattening of the skull; the platycephaly of the race of Neanderthal is not pithecoïd but is well comparable to that of many ethnic groups existing to-day, and it is due probably to "a passive adaptation to glacial climate"; the platycephaly of other human groups is capable of a like explanation,—platycephaly coincides in its distribution with the geographic zones of glaciation; the Gibraltar skull represents the last or one of the very last of the "precursors" of man; the human skull has evolved from dolichocephalic to brachycephalic,—this has taken place gradually.

— A proposito di due recensioni del Sig. P. Bartels. (Ibid., 1911, XLII, 192-196.) Points out "inaccuracies, etc.," in Dr Bartels' review of the author's two articles on the Gibraltar skull.

**Sergi** (S.) *Mancanza congenita ed ereditaria di un incisivo.* (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 395-399.) Treats of a case (a young Piedmontese teacher) of congenital lack of the upper right lateral incisor,—his father, two brothers and two sisters (all older) had the same defect, as had also an uncle (only brother of father) and the paternal grandmother. In all cases also there was a notable reduction of the left upper lateral incisor. This is probably a phenomenon of transition.

**Smith** (H. H.) *A North Holland cheese market.* (Nat. Geogr. Mag., Wash., 1910, XXI, 1051-1066, 17 figs.) Brief account of cheese-market of Alkmaar. Some of the illustrations show dress, etc., of the people of the island of Walcheren.

- Speight (E. E.)** A few Norwegian proverbs. (Folk-Lore, Lond., 1911, xxii, 213-218.) Cites from various parts of Norway, with English translations, 55 proverbs mainly typical of farm-life. They are in the *landsmaal* or country speech.
- Stationary population of France (The).** (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 615-617, 4 fgs., 2 maps.) Résumés data in J. Bertillon's recent book.
- Stocklin (A.)** Arbeitslieder. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, 1, 6-8.) Notes on Swiss work-songs: rising-song from the Saanental, berry-picking song from the Zürich Oberland, turnip-sowing song from Basel, pile-driving song, mowing-song, etc. See Rossat, A.
- Stüchelberg (E. A.)** Die Johannis-haupter. (Schw. Arch. f. Volksk., Basel, 1910, xiv, 287-290, 1 fg.) Treats of the head of the decapitated John the Baptist as decorations of bowls (part of the liturgical apparatus of the Middle Ages still surviving in certain places). These "St. John heads" were given by those suffering from severe headaches,—drinking out of the bowls was a cure. The oldest figure of a "head of St. John" appears on a seal of 1344 A. D., and all those still in existence seem to belong to the 15th and following centuries. None has yet been found in the Romance region. Most of them are now in private and public collections. The author enumerates 21 specimens.
- Tack (P.)** De folklore in de heksen-processen te Mechlen. (Volkskunde, Gent, 1911, xxii, 5-14.) Treats of folklore in the witches' trials in Mechlin from 1544 to 1643, particularly during the period 1620 to 1640,—folk-medicine, sorcery, and belief in the devil. The author intends to publish a comprehensive work on the Mechlin witch-trials.
- Tagliaferro (N.)** Prehistoric burials in a cave at Bur-meghes, near Mkabba, Malta. (Man, Lond., 1911, xi, 147-150.) Treats of the discovery of human remains (35 skulls have been already found) in a natural cave, together with fragments of pottery, rare pieces of flint, animal bones, etc. The pottery belongs to the age of the megalithic monuments of Malta. The corpses seem to have been "laid down horizontally on their left side, in several cases in a crouching position looking east." The skulls and sides were propped up with poles and flat stones were used to underlie or to cover the skeletons.
- Tschepourkovsky (E.)** Anthropologische Studien. (Archiv f. Anthrop., Brnschw., 1911, N. F. x, 151-186, 7 fgs., 2 maps, tables.) Résumés the results of the author's measurements (made in 1900-1910) of 800 skulls, 3,000 Great Russian peasant women, 2,000 children, 500 men, 164 Russian girls, 118 Jewish boys, and 80 families. Topics discussed are changes in the basis of the skull in the transition to brachycephaly, the tendency of the basis to assume a fixed form for each race, the heredity of the index, color of hair and eyes, the resemblance between men and women of the same race (almost twice as great as that between brother and sister, mother and son, etc.), appearance of racial characters in childhood (10 year old Jewish boys), types of the orthodox Slavic population of Great Russia (blond brachycephalic, rather tall; darker, more dolichocephalic, lower stature, longer face,—the latter a survival of primitive population of the Kurgans of the 7th to the 9th century, and probably of Finnish stock, driven eastward by the blond, brachycephalic Valdai type), etc.
- Van der Graff (C. C.)** Christus is opgestanden. (Volkskunde, Gent, 1911, xxii, 45-52.) Treats of the old Easter hymn "Christus is opgestanden," still sung at the market-place in Ootmarsum (Overijsel) on Easter Sunday. The Dutch text is given on pages 50-51.
- Verneau (R.)** La couvade en Espagne. (L'Anthropologie, Paris, 1911, xxii, 246-247.) Discusses the article on the *couvade* in Spain by Dr Aranzadi, in *Anthropos* for 1910. An investigation is now advisable to determine whether the idea of the *couvade* is not altogether a myth. Dr D. J. Fuset reports its non-existence on the island of Ibiza, one of the Balearic group, where it has been said to prevail.
- Verworn (M.)** Die Anfänge des Zählens. (Korr.-Bl. d. D. Ges. f.




- Anth., Hamburg, 1911, XLII, 53-55, 5 fgs.) Discusses the origin of counting with special reference to the notched bones from the reindeer-epoch of prehistoric France. Dr V. is of opinion that counting by notching was already in use at that early period.
- Die Ausgrabung des neolithischen Dorfes bei Diemarden. (Ibid., 46-52, 11 fgs.) Gives result of excavations of neolithic village-site of Diemarden near Göttingen. Method of building, stone implements (flints; polished), pottery (enormous quantity of fragments; great variety, but typical linear "Bandkeramik" predominates), animal bones, etc. (remains of meals), ornaments of stone (pendants, etc.).
- Viasemsky** (S.) Contribution à l'étude de l'anthropologie des Juifs. (L'Anthropologie, Paris, 1911, XXII, 197-201.) Discusses briefly the composition of the Jewish people and their physical development, with special reference to the Slavonic countries. Prince V. concludes that the long-continued and severe laws against intermarriage with foreigners "have created the atmosphere of solidarity in which they live to-day." The most important element was brachycephalic. With rare exceptions, the Jews have shown themselves less developed physically than the peoples among whom they dwell.
- Vierkandt** (A.) Hat der Bauer eine eigene Naturauffassung? Eine Anfrage. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 125-127.) Discusses the question whether the peasant has nature-concepts of his own, like so many primitive peoples. If he lacks such concept Dr V. is inclined to attribute it to church-influence,—a phenomenon of arrest due to the influence of the higher urban culture and particularly to the teachings of the church. Dr V. desires answers to this *questionnaire*.
- Virchow** (H.) Über ein Becken mit ungewöhnlich langem Steissbein. (Z. f. Ethnol., Berlin, 1911, XLIII, 622, 1 fg.) Note on a male pelvis with a coccyx 60 mm. long,—there are but five vertebrae, and the great length is due to the third coccygeal vertebra.
- Über einen menschlichen Schädel von Oberhausen im Rheinland. (Ibid., 622-627, 4 fgs.) Discusses, with report of Hr Bärtling (a geologist) as to the circumstances of its finding, etc., a skull (index 71.8) from Oberhausen, which probably belongs to some civilized race and not to diluvial man.
- Über eine tätowierte Deutsche. (Ibid., 271-272.) Notes on a German girl, tattooed by an Englishman, on exhibition in Castan's Panoptikum. The tattooing is extensive, many-colored, and artistic.
- Ein Becken mit sehr stark entwickeltem Sulcus praeauricularis. (Ibid., 1910, XLII, 920-923, 2 fgs.) Treats of a female pelvis (European) with a very marked *Sulcus praeauricularis* (noted by Henle in Japanese and by Virchow in Greenland Eskimo). The cause of the peculiarity is still somewhat uncertain.
- **u. von Buchwald** (G.) Fragment eines Schädels aus einem neolithischen Begräbnisplatze. (Ibid., 1911, XLIII, 133-135, 5 fgs.) Treats of a skull from a neolithic burial-place in Bannerbrück, Mecklenburg-Strelitz, with low flat forehead, prominent frontal bases, and large orbits, suggesting a primitive form. Pottery fragments were also found.
- Walker** (R. J.) A fragment of Greek music. (Oxf. & Cambr. Rev., Lond., 1911, No. 15, 113-119, 1 pl.) Describes a Ms. (probably subsequent to taking of Constantinople), in which over the first few lines of the first chorus of the *Clouds* of Aristophanes are written certain musical notes, given "in a minuscule modification of the characters employed in antiquity to express the notes of instrumental music." W's Ms. differs here from the Messina Ms. of Kircher.
- Wallner** (H.) Die jährliche Verschiebung der Bevölkerung von der Siedlungsgrenze durch die Almwirtschaft im Lungau. (Mitt. d. k.-k. geogr. Ges. in Wien, 1911, LIV, 358-403, 3 fgs.) Treats of the economics, sociology, etc., of the *alm* country of Lungau,—a sort of "half-nomadism in the midst of European civilization," as Ratzel styled the *alp* and *alm* cultures.
- Wehrhan** (K.) Das Hickelspiel in Frankfurt a. M. (Z. d. Ver. f.

- Volksk., Berlin, 1911, 234-243, 10 fgs.) Treats of "hop-scotch" and its varieties as played by the children of Frankfort on the Main. Details of the game, diagrams, etc., are given. The Frankfort name *Hickel-spiel* signifies "hop play." Each variety has its special name, two of which are "German circle," "French circle." Another sort is called after the snail; a fourth from the letter N, etc.
- Einige schweizerische Freimaurer-Sagen. (Schw. Arch. f. Volksk., Basel, 1910, xiv, 295-299.) Gives 5 legends from various parts of Switzerland concerning the Free Masons, —how a Free Mason dies, treatment of traitors, great Free Mason festival, initiation-tests, the girl who would not marry a Free Mason.
- Westropp** (T. J.) A folk-lore survey of County Clare. (Folk-Lore, Lond., 1910, xxi, 476-487; 1911, xxii, 49-60, 4 pls.; 202-213, 2 pls.) Numerous items concerning supernatural animals (*péists* and dragons, water-cattle, *púcas* and horses, bulls, dogs, seals, rabbits, birds), spectral lands and cities (Hy-Brasil, Kilstuithen, Cullaun, etc.); cursing-stones (at Carnelly, etc.), amulets (Ennis bead, Westropp ring, Molony ring), wishing, foundation-sacrifices, burial and skull beliefs, cures, prophylactics, miscellaneous charms; lucky and unlucky deeds, omens, dreams and divination, calendar-customs, wells and well-customs (healing powers, offerings, etc.).
- Williams** (C. A.) Zu Uhlands Volksliedern, Nr. 43. (Mod. Lang. Notes, Balt., Md., 1910, xxv, 244-245.) Points out that the song "Es ist ein Schnee gefallen" is from a collection of *Drey schöne neue Lieder*, published probably at Strassburg about 1570.
- Wittich** (E.) Abergläubische Festgebräuche der Zigeuner. (Schw. Arch. f. Volksk., Basel, 1910, xiv, 268-271.) Notes on superstitious observations and customs of the Gypsies at Christmas (Holy Night is of great importance, —spirits have peculiar power over men and animals), Easter (luck, dreams, etc.; owl and cuckoo; portents for coming year), etc. The author is himself a Gipsy.
- Zaubersformeln und Zaubersagen der Zigeuner. (Ibid., 1911, xv, 115-117.) Gives some 10 Gipsy charms, etc., for children, cattle, horses, and other animals.
- Zaborowski** (S.) La grèce antique et sa population esclave. (Rev. Anthropol., Paris, 1911, xxi, 245-258.) Treats of the slave-population of ancient Greece: Great growth of slavery coincident with contempt for manual labor especially and the development of oratory, etc.—softening, deterioration, etc., of Greek mind; stealing, abandonment and sale of children, other sources of slaves; cost and wages of slaves; incomes of citizens derived from work of slave artisans, etc.; in the fifth century  $\frac{2}{3}$  of the population of all Greece were slaves; manumission, etc. (more female than male); state prostitutes (some of great influence); nationality of slaves (a list of 124 manumissions includes Syrians, Thracians, Galatians, Italians, Armenians, Sarmatians, Illyrians, Cappadocians, Phrygians, Lydians, Mysians, Pontians, Phenicians, Jews, Egyptians, Arabs, Paphlagonians, Bithynians, Cypriots, Bastarnians),—of these 124 only 24 were Greek; prices of freedom (of 162 cases range for males 300-2,000 dr.; 312 female ransoms, 300-1,500 dr.) much above original cost.
- Zachariae** (T.) Etwas vom Messen der Kranken: Der rohe Faden. (Z. d. Ver. f. Volksk., Berlin, 1911, xxi, 151-159.) Treats of "measuring the sick" with citations from Tamburini's *Explicatio Decalogi* (1675), and numerous other authorities, particularly the use of "ein rohe Faden," i. e., natural, unprepared, a condition favorable to "magic" use.
- Zahler** (H.) Volksglaube und Sagen aus dem Emmenthal. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 1-17.) Folk-lore collected in 1903, chiefly in Langnau. Days of the week (Wednesday unlucky); holidays, festivals, saints'-days, etc.; weather-lore; influence of moon; folk-medicine; miscellaneous beliefs; wedding, birth and baptism, death-omens, funeral-customs; the "Döggeli"; witches; numerous brief stories of vanished towns, dwarfs, treasure,

- phantoms, strange men and women, etc.
- Zengel (W.)** Die prähistorischen Rinderschädel im Museum zu Schwerin und deren Bedeutung für die Geschichte der mecklenburgischen Rindviehzucht. (A. f. Anthrop., Brnschw., 1910, N. F. IX, 159-178.) Treats of the skulls of prehistoric *Bovidae* (measurements, etc.).—*Bos primigenius* Boj., *B. taurus primigenius*, *B. t. brachyceros*, from various localities in Mecklenburg, compared with other similar remains elsewhere. The skulls from Gr.-Renzow (female), Toddin (male) represent the *Ur* or *B. primigenius*; those of Petersdorf and Malchin crosses of the *Ur* and domestic cattle; the other skulls belong to the group of the *B. taurus brachyceros*. The *B. primigenius* was not rare in prehistoric Mecklenburg. The original native Mecklenburg cattle were the "red cattle."
- Zindel-Kressig (A.)** Schwänke und Schildbürgergeschichten aus dem Sarganserland. Dritte Reihe. (Schwz. Arch. f. Volksk. Basel, 1911, xv, 112-115.) Gives 20 items of jests, folk-wit, etc., from the Sargans region.
- AFRICA
- Alexander (D.)** Notes on ornaments of the Womdeo pagans, etc. (Man, Lond., 1911, XI, 1, 1 pl.) Notes on ornaments of females from early childhood to marriage (ear-piercing, bead-strings increased in number with age,—at marriage leather strips are substituted, iron bangles, etc.).
- Balfour (H.)** Modern brass-casting in West Africa. (J. R. Anthr. Inst., Lond., 1910, XL, 525-528, 2 pls., 2 fgs.) Treats of specimens of the work of Ali, a native Yoruba artist (some are now in the Pitt Rivers Museum), with an account of his methods by the artist himself (the three stages in casting a brass head, etc.). Other of Ali's more ambitious group-designs are figured on one of the plates. These products fall short of the Benin castings, but "are none the less very creditable," and they "betray a considerable knowledge of the higher *cire perdue* technique."

- Barrett (W. E. H.)** Notes on the customs and beliefs of the Wa-Giriama, etc., British East Africa. (J. R. Anthrop. Inst., Lond., 1911, XII, 20-39, 3 fgs.) Pages 20-28 treat of the Wa-Giriama, a pure Bantu people of the Kilifi-Sabaki region: Marriage (beer-ceremony) and sexual relations, circumcision; death, burial, etc. (grave-monuments; murder, suicide; fear of ghosts); property, inheritance, slaves; food, cattle; fire-making (two sticks); dance to drive out devil; *mehele* dance. Pages 29-37 deal with the Wa-Sania, who show Galla influence, and have abandoned their original language. Clan-divisions; marriage, intercourse of sexes, etc.; birth and early childhood; property and inheritance, fire; food, death, burial, mourning, murder; blood-brotherhood, chieftainship, miscellaneous items (divisions of time, superstitions, origin-legends). On pages 37-39 are given the English texts only of 6 "fairy-tales" (beast-fables).
- Bartels (P.)** Zur Anthropologie der Plica semilunaris bei Herero und Hottentotten. (Z. f. Ethnol., Berlin, 1911, XLIII, 616.) Résumé of paper to be published in full in the *Archiv f. mikroskopische Anatomie*. Reviews literature and gives results of our observations. Relative frequency of occurrence of cartilage in P. L. (48 %),—rare in whites, normal in anthropoids.
- Béguin (E.)** La famille chez les Ma-Rotsé, Haut-Zambézie. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, xx, 368-378.) Treats of marriage (wooing, betrothal, wedding; adultery common; royal marriages; polygamy, etc.) and childhood (pregnancy, child-birth; names; baby-carrier; clothing; child workers; dolls; seclusion and initiation of nubile girls) among the Marotse of N. W. Rhodesia.
- Bell (H. H.)** Recent progress in Northern Nigeria. (J. Afric. Soc., Lond., 1911, x, 377-391, 2 pls.) Approves of "continuity of policy" and "peaceful penetration." Treats of the pacification of the country by Sir F. Lugard since 1900, the campaign against Kano, Sokoto, etc. The fundamental principles of our ad-

- ministration in Northern Nigeria "have rested on the policy of guiding improving native rule in such a manner as to interfere as little as possible with the traditions and customs of the people."
- Blackman (A. M.)** The hieroglyph  a jar-sealing. (Man, Lond., 1911, XI, 19-20.) B. believes this hieroglyph to represent the mud-sealing of jars, still in use in Egypt. Numerous uninscribed mud-sealings were found in 1909-1910 among the rubbish cleared out of the northern temple at Halfa.
- Blayney (T. L.)** A journey in Morocco: "the land of the Moors." (Nat. Geogr. Mag., Wash., 1911, XXII, 750-776, 26 fgs., map.) Treats of history, the infidel city, the native types in the city, prison conditions, the arteries of traffic, caravans and camping, "powder play" in honor of guest, primitive agricultural methods, a city of Arabian Nights, the ancient glory of Fez, a Moorish wedding, the social ladder, Mequinez the beautiful, domestic life, etc.
- Bosanquet (R. C.)** Second interim report on the excavations at Meroë in Ethiopia. Part III. On the bronze portrait head. (Ann. Arch. & Anthrop., Liverpool, 1911, IV, 66-71, 5 pls.) Treats of "a bronze portrait-head in the finest style of Roman Imperial art," found at Meroë, 400 miles beyond the Roman frontier,—the head represents Augustus, and probably commemorates his visit to Egypt (perhaps he went as far as Syene) in B. C. 30.
- Bouiliez (—)** De l'usage du phallus au Tchad. (L'Anthropologie, Paris, 1911, XXII, 41-42.) Notes on the use of terra-cotta phallus by native women of the region about Lake Tchad (Wadai, Baghirmi, Burnu). These phalli were made by women potters (at Rabah an old soldier makes them for sale, to European collectors especially, but was taught their manufacture by a woman). The women never use them alone; one acts as husband for another.
- Boyce (R.)** The colonization of Africa. (J. Afric. Soc., Lond., 1911, X, 391-397.) Argues against the idea that "Africa is not a white man's country." B. believes that climate is not insuperable and that questions of environment and tradition can be settled by earnest study of the people and real attempts to elevate them.
- Burnier (T.)** Le dieu des Zambéziens. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 383-386, 2 fgs.) Brief account of Nyambé, the creator of the universe, God of the Zambesian natives, the prayer (or morning salutation) offered to him, the blessing of the mattocks, etc.
- Capitan (L.)** L'homme quaternaire ancien dans le centre de l'Afrique. (Rev. Anthrop., Paris, 1911, XXI, 229-232, 2 fgs.) Treats of typical stone implements of the quaternary type found by the explorer Bonnel de Mézières about 400 km. north of Timbuctoo,—they appear to be "absolutely identical" with French specimens whose quaternary age is undoubted. The relations of these prehistoric Africans with their European contemporaries is a question of great interest.
- Chamberlain (A. F.)** The contribution of the negro to human civilization. (J. of Race Develop., Worcester, Mass., 1911, I, 482-502.) Treats of the achievements of individual negroes and individuals possessing negro blood (Nefertari, Mutema, Amenhotep III, Nosseyeb, Sakanouye Tamuramaro, Ste. Georges, Lislet Geoffroy, Dumas, Pushkin, S. Gomez, etc.) in non-negro Europe, Asia, Africa, etc.; the debt of mankind to negro race as such in art, invention, industry, and achievements *en masse* (political and social organization, commerce, domesticated animals, art, musical instruments,—several possibly of negro origin, iron-smelting probably due to negro), and achievements of individual negroes taken from Africa in childhood and given European education (Miguel Kapranzine, Captein, Amo, Crowther; negroes at Universities of Spain and Portugal). Argues that the negro's contribution has been considerable and that he is capable of contributing much more in the future.
- la Chard (L. W.)** Ancient funeral rites of the pagan Gwari of Northern Nigeria. (Man, Lond., 1911, XI, 83-84.) Treats briefly of discovery, in November, 1907, of an old burial-

- ground between Zungeru and Kuta, on the site of an old Gwari town, called Ajugbai, with numerous burial-jars, in which the dead were placed, with ornaments, weapons, offerings, etc. This urn-burial has been succeeded now by disposal of the dead after the Mohammedan fashion.
- Claus (H.)** Die Wagogo. Ethnographische Skizze eines ostafrikanischen Bantustammes. (Baessler Archiv, Lpzg. u. Berlin, 1911, Beih. II, 1-72, 103 figs.) Treats of country and population (*ca.* 120,000); the *tembe* or dwellings (construction, plans; furniture; wall-paintings; transportable bed, etc.); domestic animals (cattle chief riches; asses; fowl; doves, recently introduced from the Wanyamwezi; dogs; honey-bees); agriculture (typical *Hackbau*; harvest-dance); food and its preparation (utensils; tobacco smoked and snuffed, rarely chewed); clothing and ornament (hair-dressing, ear-plugs and ear-rings, bracelets, etc.); weapons (spears, clubs, bow and arrow, shield; war-costume; war-dance; hunting of minor importance); industries, manufactures, etc. (iron-smith not specially honored; pottery altogether in hands of women; professional itinerant musicians; preparation of salt by women; trade chiefly exchange); counting, divisions of time, sign-language (numerals 1-10 on p. 38); hygiene, medicine, shamans, rain-makers, etc. (list of 20 plant remedies, pp. 39-40, treatment of disease); customs concerning birth, circumcision of youths and maidens (in bush; female operator for girls; new names after rite), marriage, burial; totemism (relations between groups of human beings and certain animals), religious ideas (god-creator, *mulungu*; spirits of dead continue life of earth); mythology and *märchen* (animal-fable, pp. 50-54); law criminal and civil; relationship (table, p. 59); inheritance; slavery; history of the Wagogo (pp. 61-65). Appended is a German-Wagogo and Wagogo-German vocabulary (pp. 66-72, four columns to the page).
- Cowper (H. S.)** On a series of small worked flints from Hilwan, Egypt. (Man, Lond., 1911, XI, 6-11, 3 figs.) Treats of 204 specimens collected in February, 1910, on the sandy plain just west of the modern town of Hilwan in Lower Egypt. They include right-handed and left-handed, right-handed shouldered and left-handed shouldered, and crescent-shaped flints. At this spot existed probably a "manufactory" of these little flints; the crescents were probably used for arming the edge of serrated weapons, or for pointing harpoons, fishing-spears, etc. These flints are not paleolithic.
- Cummins (S. L.)** Golo models and songs. (Ibid., 132-133, 3 figs.) Notes on clay models of animals, from the Golo tribe near Waw in the Bahr-el-Ghazal; also English texts of four brief songs (Guma song, hunter's song, song of elephants, and rain song) recited to the author in 1902 by the chief of the tribe, one Guma, son of Kiango.
- Curtis (C. D.)** Objects of terra-cotta found at Cyrene. (Bull. Arch. Inst. Amer., Norwood, Mass., 1911, II, 166-167.) Brief notes on terra-cotta figurines (the majority of a good Greek period), "loom-weights" (77 of these were found), entire or fragmentary lamps (125, mainly of a Greek period). Hundreds of pin-heads of glass paste (originally gilded) were also found.
- Dahomey songs.** (Univ. of Penn. Mus. J., Phila., 1911, II, 54.) Gives English text of a war-song and a wedding-song (of which the phonograph records are in the Museum), obtained from Inquátwa, a young Yoruba.
- Dahse (J.)** Ein zweites Goldland Salomos. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 1-79, 7 figs.) Argues for West Africa (Guinea) as "the second (besides Ophir) gold-land" of the voyagers of Solomon's sailors. Treats of the voyage to Tarshish and the products brought back; Guinea as a land of gold, history of the West African States; the knowledge of the ancients concerning West Africa; the relations of West Africa to the east and north; the displacements of population in West Africa; traces of ancient intercourse by sea (aggry-beads; *swastika* on gold-weights; astronomical evidences, figures on calabashes, etc.), other traces of Phœnician voy-

- ages to the west, inter-relations between West, East, and South Africa. According to Dr D., *Ophir* was located in South Africa (Zimbabwe), but *Uphas* (Jer. X. 9) was Guinea (West Africa),—"the Gold Coast."
- Dayrell (E.)** The incest tabu. (Man, Lond., 1911, XI, 153-154.) Author's experience of 9 years in the Ikom district of the eastern province of Northern Nigeria leads him to believe that "incest is extremely rare; it is entirely against native custom, and in the olden days would have been punished by death." Examples are given.
- Eichhorn (A.)** Beiträge zur Kenntnis der Waschambaa (nach hinterlassenen Aufzeichnungen von A. Karasek). I. (Baessler Archiv, Lpzg., u. Berlin, 1911, I, 155-222, 27 fgs.) Treats of houses and villages and their arrangement (real Wajamba type of house is bee-hive hut; villages average 25 huts), construction, etc.; food, ornament, and hair-dressing (women and girls very fond of ornament; old Wajamba hip-bands very interesting); artificial deformations (painting now in vogue only on two festival occasions; burning of *kanzu* figures into skin, adopted from coast tribes; tattooing rare; ear-piercing; deformation of teeth; deformation of nose among women only); clothing (now resembles that of the coast peoples); agriculture (felling of trees and burning of underbrush work of men; hoeing of fields done by men and women; besides work in general plantation, woman can cultivate her own special plot, the product of which belongs to her alone; list of plants cultivated, etc., pp. 176-180); tobacco, music (mouth-drum disappeared); musical bow, etc.); means of transportation (bridges formerly unknown); marriage, position of woman, children (looser ideas of marriage coming with civilization; white men despised by women on account of color and because uncircumcised, when European); birth and death (declining birth-rate attributed by natives to coming of Europeans and to failure to observe strictly old religious taboos, etc.; suicide rare); circumcision-festival (author gives details as observed by him); belief in spirits, "magic," etc.; medicine ("doctor" is generally shaman also); diseases and therapy (list given with "cures," pp. 198-207); time-reckoning, astronomy, etc. (great rainy period serves to set off seasons). At pages 210-222 are given German texts only of 26 brief tales, legends, fables, etc.
- Ellis (G. W.)** Political institutions in Liberia. (Amer. Pol. Sci. Rev., Concord, N. H., 1911, v, 213-223.) Historical items and personal sketches of prominent Liberians in politics.
- Friedrichsen (F.)** Mitteilungen über Forschungen in Zansibar. (Z. f. Ethnol., Berlin, 1910, XLII, 954-955.) F. maintains that the minarets of the Mahometan mosques, in E. Africa, at least, and the peculiar ornaments on the graves of the South Arabians and their *métis* descendants, are simply more or less conventionalized sacred phallic symbols. Some of the Zanzibar grave-ornaments are closely related to some on the ruins of Zimbabwe in Mashona land.
- Garstang (J.)** Second interim report on the excavations at Meroë in Ethiopia. Part I. Excavations. (Ann. Arch. & Anthropol., Liverpool, 1911, IV, 45-52, 6 pls.) Treats of exploration of the Temple of Amon, the Temple of the Sun, the royal city (walls, palaces), and other buildings. Among the finds were a remarkable Greek cameo (ca. 300 B. C.), Meroitic cursive inscription on stone tablet (with low reliefs), obelisk with one of the longest Ethiopian texts yet discovered, wall-scenes, Egyptian objects of various periods, a bronze Roman portrait, three Meroitic statues. Some of the temples seem to have been built on the refuse-mounds of iron-smelting. See Bosanquet, R. C.
- Gordon (G. B.)** Philae, the forsaken. (U. of Penn. Mus. J., Phila., 1911, II, 5-10, 7 fgs.) Treats of the island of Philae and its temples whose courts are now flooded from December to April each year, as a result of the great barrage two miles below it. The proposed increase in the height of the dam will, with a full reservoir, completely submerge the temples.
- Guéhard (P.)** Notes contributives à l'étude de la religion, des moeurs et

- des coutumes des Robo du cercle de Koury, Soudan français. (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 125-145, 6 pls.) Treats of religion (cult of deity of generation, cult of *gris-gris*, cult of ancestors,—djinns, etc.), rites and ceremonies (*lobbey* or chief priest, sacrifices), political and social régime (village, family), internal constitution of family (house-chief, houses, reception of strangers), society and customs (rights of chief, position and rôle of women and children, parasitic classes), individual and social life (birth, pregnancy, circumcision,—girls only, tattooing of both sexes, marriage by capture and regular, chastity, treatment of adulterer, dowry, divorce, polygamy), death and burial, property and inheritance, judiciary system (thefts rare; crime and punishment), racial character, etc. Pages 142-144 contain notes on the Souhouni, Samono or Samorho, who are not really Robos. The author is optimistic as to the future of the Robos, who are sympathetic, industrious, and capable of advancement.
- Guérin (P.)** La noix de kola. (Rev. Scientif., Paris, 1911, I, 257-262.) Treats of the *kola*-nut in Africa, etc., its use by the natives (remedy for diarrhœa, fever, etc.; aphrodisiac for young and old; used as gifts, amulets, fetish-offerings, ordeals; symbol of friendship and love; in some regions freemen only allowed to eat *kola*-nuts; various uses in religious and superstitious ceremonies; in some parts trees are property of chief, in others individually inherited; planted to commemorate birth of child or other important family event). Based on A. Chevalier and E. Perrot's work, *Les Kolatiers et la noix de Kola* (Paris, 1911).
- Gutmann (B.)** Zur Psychologie des Dschaggarätsels. (Z. f. Ethnol., Berlin, 1911, XLIII, 522-540.) Discusses the psychology of the riddles of the Wajagga negroes. Riddle as secret discloser of things; basal knowledge of man found first expression in riddle, peculiarities of environment also; imagination and jest; contrast-riddles; an early critic as well as former of human conceptions of the world; religious riddles, —little influence of religion upon Wajagga riddles; periphrastic and kindred riddles, avoidance of real names, etc., of animals and natural phenomena; derisive riddles, political riddles; onomatopœic and related riddles; jesting riddles; riddles of comparison; riddles as preservers of old words, etc., and as originators of new ones; proverbs in riddles,—relation of riddle and proverb, etc. The riddle is a valuable means of investigating the folk-soul and of the best traditional documents for the intellectual history of mankind.
- Harris (N. D.)** French colonial expansion in West Africa, the Soudan, and the Sahara. (Amer. Pol. Sci. Rev., Concord, N. H., 1911, v, 353-373.) Sketches the course of events by which "the great Sahara has been conquered and French North, West, and Central Africa permanently united. The Eastern Sahara and the Bornu-Wadai regions remain under military rule.
- Hobley (C. W.)** Kikuyu customs and beliefs. Thahu and its connection with circumcision rites. (J. R. Anthr. Inst., Lond., 1910, XL, 428-452, 3 pls.) Gives, on pages 430-439, a list of 62 *thahu* (a condition into which a person is supposed to fall if he or she accidentally becomes the victim of certain circumstances, or intentionally performs certain acts which carry with them a kind of ill-luck or curse). If the *thahu* (the person becomes emaciated, breaks out into eruptions, or boils, etc.), said to have been produced by the *ngoma* or spirits of departed ancestors, is not removed, the person will probably die. The ceremony of the *kuchiaru ringi* (to be born again), which prepares the child for circumcision, is described (pp. 440-442) and the circumcision ceremonial itself on pages 442-443. The Masai fashion of these ceremonies is also described with some detail. On pages 447-449 is described purification by a medicine-man; and on pages 449-452 two versions of the generations of the A-kikuyu.
- Hofmayr (P. W.)** Religion der Schiluk. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 120-131, 1 pl.) Treats of "the great spirit," Cuok,

- his nature, etc. (he is creator, but not worshiped to a large extent); ancestor-cult (*Nyang* is the first Shilluk king, a very beneficent ancestor; animal taboos and offerings; text of prayer, p. 126), spirits of dead, life in the other world; myths and legends (creation of man by *Cuok*; why the Shilluk are black and subordinated to the whites).
- Hollis** (A. C.) A note on the Masai system of relationship and other matters connected therewith. (J. R. Anthr. Inst., Lond., 1910, XL, 473-482.) Gives (pp. 473-477) a list, with explanatory remarks, of the principal terms of relationship, when spoken of indirectly and when addressed directly. Sociological data as to marriage, sexual intercourse, mother-in-law taboo, etc. (pp. 477-481). A chart of the system is appended.
- Holt** (G. E.) The two great Moorish religious dances. (Nat. Geogr. Mag., Wash., 1911, XXXII, 777-785, 5 fgs.) Describes briefly the annual dances of the Aisawa and Hamadsha sects, the former the followers of Mohammed Ben Aisa, a saint who lived about two centuries ago, and the latter (less numerous and influential), the followers of Sidi Ali Bel Hamdush, a saint of later date.
- Hoppin** (J. C.) Vases and vase fragments found at Cyrene. (Bull. Arch. Inst. Amer., Norwood, Mass., 1911, II, 164-165.) At Cyrene Proto-Corinthian, Corinthian, and Rhodian wares were imported and "the real Cyrenaic probably followed suit as a local industry." A large number of fragments of Arretine ware were found. In a foot-note R. Norton expresses the opinion that "besides importing the true Arretine ware, the potters of Cyrene made vases of the same type and of equal beauty."
- Hough** (W.) The Hoffman Philip Abyssinian Collection. (Proc. U. S. Nat. Mus., Wash., 1911, XL, 265-276, 23 pls.) Catalogues, with brief description, and figures: Basketry (embroidered hat, coiled millet-basket), metal work (embossed shield, miter, necklaces, crosses, bracelets, scabbard mounting, tweezer-case, ornamental bands, food-strainer, bell,—all of silver), drinking cup of horn, oil-cup of wood, pictorial art (triptych; religious painting on coarse muslin representing coronation of Mary; painted scroll with Biblical story of rich man and Lazarus; painting of Menelek; scroll painting of battle of Adowa, 1896; pictures on brass); theological treatise in Amharic script on parchment; mantle of tanned goatskin and lion's mane head-dress; ornaments (necklet, armlets, anklet, earring); religious mask; spoon; head-rest; lasso and horse-bell; specimens of coinage, etc. Collection (probably first Abyssinian to be brought to America) was made by U. S. Minister Philip in Abyssinia in 1909.
- Hurel** (E.) Religion et vie domestique des Bakerewe. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 62-94, 276-301, map.) Notes on the religion, family life, etc., of the natives of Ukerewe, the largest island in L. Victoria Nyanza. Habitat, population (Mukwaya first occupants, most numerous; Musese, ruling class; Mururi, paria, slave class), history (oral tradition), government (absolute monarchy); religion (amulets and talismans comparatively few; superstitions, beliefs relating to nameless deities; spirits; known spirits; myth of Namuhanga, creator and sun-deity, pp. 79-81, soul-lore); shamans and sorcerers (for the fields, against birds and locusts, rain-makers, "doctors," soothsayers),—*bafumu*, sorcerers, *balogi*, practitioners of black magic, *musiba*, "priests"; sacrifices and offerings, sacred dances; morals (polygamy general, but tending to disappear); dwellings (two distinct types) and architecture; food, cookery, meals (two meals, about noon and about 7 P. M.); dress (boys up to 8-10 years naked); family and social organization (paternal; adoption not common; blood-pact common; slavery); marriage (account of wooing, etc., pp. 288-290, wedding 290-292; divorce); child-birth, education (physical only), old age and death, burial (account of royal funeral, pp. 299-301).
- Jenks** (A. E.) Bulu knowledge of the gorilla and chimpanzee. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 56-64.)



**Johnson** (F. E.) Tunis of to-day. (Nat. Geogr. Mag., Wash., 1911, XXII, 723-749, 24 figs.) Treats of houses, market-scenes, food, street-scenes and industrial activities, Jewish wedding customs, etc.

— The mole-men: an account of the troglodytes of southern Tunisia. (Ibid., 787-846, 60 figs.) Account of visit in 1911 to the cave-city of Matmata and environs in Tunisia 45 km. to the south of Gabes. Notes on the home of Sheik Ferdjani, status of woman, domestic life, food, etc. The illustrations (Arab types, fair-scenes, bread-making and selling, pottery-making, camels, domestic scenes, gaming, market-life, street-scenes, washing, cemetery, school, cave-dwellings of various sorts, etc.) are of ethnologic value.

**Joyeux** (—) La magie musicale chez les peuplades africaines. (Revue Musicale, Paris, 1911, XI, 103-104.) Letter from Kouroussa, French Guinea, on music and magic as practices by hunters (ceremonies on death of hunter, etc.). A song is sung to counteract the effect of the souls of animals slain upon the soul of the dead hunter.

**Junod** (H. A.) Deux cas de possession chez les Ba-Ronga. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1911, xx, 387-402.) Discusses in detail two cases of "possession" (*psikouembo*, "folie des dieux"), both women, among the Baronga of Lourenço Marques, S. E. Africa. One of the cases was provoked, the other spontaneous. Both women are now good Christians. "Possession" is more frequent with women among the Baronga.

**Keith** (A.) On certain physical characters of the Negroes of the Congo Free State and Nigeria. (J. R. Anthropol. Inst., Lond., 1911, XLI, 40-71, 4 pls.) Treats with details of measurements of the stature of certain tribes (Bushongo 18 males, 2 females; Basoko 11 m., 4 f.; Sango 10 m.; 24 males from various regions, Azande, Momuu, Bangelime, Bangala, Gombe, Bula, Bapoto, etc.; and 12 females, Gombe, Bapoto, Mongwi, etc.), and 86 crania of Batela of the region between the sources of the Sankuru and Lomami rivers,—data

and skulls obtained by M. E. Torday; also measurements (by Mr P. A. Talbot) of certain tribes of the Oban district of British Nigeria (Ekoi 23 m., 1 f.; Korawp 13 m., 4 f.; Kabila 10 m.; Calabar 2 m.; Uyanga 4 m.; 3 m. from the west further beyond the Kalile) and 5 crania (3 m., 2 f.) from the Ekoi country; likewise 5 crania obtained from the delta of the Niger,—at Ogoni, near Bonny. Mr Torday's material is chiefly typical Bantu, Mr Corner's non-Bantu, while Mr Talbot's comes from a region on the border-line between the Sudanese and Bantu-speaking negroes. The Nigerian tribes are taller than the Congolese (except that the Korawp belong in the shorter group, while the Congolese Bushongo go with the taller). The finger-reach of the Korawp is 7% greater than the stature. In stature, span, face, head, pigmentation, and nose the Ekoi and Kabila approach the negro average; the Bushongo resemble the Niamniam rather than the Korawp; the Batetela and the Basoko are types of Congolese contrasting in head-form with the laterally compressed Nigerian type. The influence of Arab blood in the equatorial part of Africa has probably been exaggerated.

**Lang** (H.) News of the Congo expedition. (Amer. Museum J., N. Y., 1911, XI, 191.) Note on Mangbetu. The anthropological collection now numbers 1,400 specimens, representing "practically the entire territory inhabited by the Mangbetu and tribes intimately mingled with them."

**Lowie** (R. H.) Industry and art of the Negro race. (Ibid., 12-19, 8 figs.) Notes on the Museum's collection in the African Hall: native metallurgy, musical instruments, decorative woodwork and pile cloth,—the Kasai patterns "occasionally rise to classic beauty of composition." The iron-work "is at times equally impressive by the almost incredible virtuosity of its ornamentation."

**McCoy** (L. H.) The riddle of the Pyramid. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 123-134, 1 fig.) Argues that "the arrangement and construction symbolizes the destiny of man and his ultimate end," and that "the Egyptian

- endeavored to duplicate the diagrammatical arrangement which he saw among the stars."
- Macfie** (J. W. S.) A Bassa-Komo burial. (*Man*, Lond., 1911, XI, 185-187.) Account of burial of the king's father as witnessed at Dekina, Northern Nigeria, in January 1911 (digging grave, honoring the dead, dressing the corpse, sacrifice, funeral-wand, etc.).
- Maes** (J.) Notes sur quelques objets des Pygmées-Wambutu. (*Anthropos*, St. Gabriel-Mödling bei Wien, 1911, VI, 132-135, 1 pl.) Brief descriptions of bows and arrows, quiver, bracelets, belts, necklace, paint-block, axe, honey-box, basket, boxes, mortar, musical instrument (*mandumba*),—all specimens are in the Musée du Congo,—from the Wambutu pigmies of the Mawambi forests.
- Notes sur le matériel du féticheur Baluba. (*Ibid.*, 181-185, 12 fgs.) Figures and describes the paraphernalia (wooden figurine, bâton, bracelets, belts, medicine-boxes, amulets, sachet, knife, gourd, shells, cauterizer, flints, spear-head, cap, antelope-skin, etc.) of a Baluba "medicine man."
- Kese et Tambue fétiches des Wazimba. (*Ibid.*, 18-19, 4 fgs.) Treats of two wooden fetishes in female form and one in male form from the Wazimba or Bango-Bango, a warlike, independant tribe of the Lualaba region. Four of these fetishes are now in the Congo Museum at Tiewueren. They are sacrificed to in cases of illness, etc.
- Mascart** (J.) L'Archipel Canarien. (*Rev. Scientif.*, Paris, 1911, 225-232.) Contains some notes on the ancient history (pp. 225-226), the primitive inhabitants (pp. 227-228), etc. To the literature cited should be added the article of A. C. Cook in *Amer. Anthropol.*, 1900, N. S., 2, 451-493.
- Neligan** (C. W.) Description of Kijesu ceremony among the Akamba, Tiva River, East Africa. (*Man*, Lond., 1911, XI, 49, 1 pl.) Brief account of exorcism of a woman who had a fit on account of seeing author with helmet on.
- Newberry** (P. E.) The inscribed tombs of Ekhmîm. (*Ann. Arch. and Anthr.*, Liverpool, 1911, IV, 99-120.) Describes, with reproduction of inscriptions, etc., 28 tombs of the 6th to the 12th dynasties, and one untouched burial with three painted wood coffins of the Old Kingdom, discovered at Ekhmîm, the city of the deity Min, 310 miles south of Cairo.
- Nkonjera** (A.) History of the Kaman-ga tribe of Lake Nyasa. A native account. (*J. Afric. Soc.*, Lond., 1911, X, 331-341.) Treats of tribal divisions, and traditions, chiefs and their succession, wars and risings, etc., down to 1887.
- Norton** (R.) From Bengazi to Cyrene. (*Bull. Arch. Inst. of Amer.*, Wash., 1911, II, 57-57, 6 pls.) Treats of "experiences of the preliminary reconnaissance," in May and June, 1910. Bargaining with Arabs, camping and traveling, ruins, etc.
- The ruins at Messa. (*Ibid.*, 135-137, 9 pls.) Treats of ruins (buildings and traces, Ionic and rock-cut tombs, ancient road, etc.) at Messa, some hours southeast of Cyrene, discovered by the author in May, 1910. Messa was a Greek city and inhabited as early as the fourth century B. C.
- The excavations at Cyrene: First campaign, 1910-11. (*Ibid.*, 141-163, 35 pls.) Describes excavations (Acropolis, apse building, colonnade buildings, garden, necropolis), etc. Among the principal finds are: Pottery, terra cotta figurines and tiles, lamps, coins, half-length statues of women, marble statues, torso of Artemis, portrait-bust life-size (of first century A. D.), head of Athena with Corinthian helmet. The necropolis of Cyrene is of great extent and has an earlier and a later section.
- Oxford** (J.) Discovery of Byzantine papyri in Egypt. (*Amer. Antiq.*, Benton Harbor, Mich., 1911, XXXIII, 148-150.) Treats of the record of a governor of the Thebaid, Flavios Marianos, on a papyrus, obtained at Kom Ishgaou (ancient Aphrodite), dating from the 6th century, A. D.
- Ouzilleau** (—) Notes sur la langue des pygmées de la Sanga, suivies de vocabularies. (*Rev. d'Ethnogr. et de Sociol.*, Paris, 1911, II, 75-92, 5 pls.) Treats of the distribution of the pigmies and their languages, etc., with

- résumés of opinions of various authorities (Stanley, Casati, Leroy, Schmidt, van der Burgt, Johnston, etc.). Vocabularies of some 90 words are given (pp. 80-92) in 10 pigmy dialects (Mbimu; Baya Buri of Bayanga, Upper Kadeï; Gundi, near Bakoto, below Nola on the Upper Sanga; Bongiri or Bukongo of Niémélé, Upper Sanga; Pandé, Upper Sanga; Niumba and Salo, Upper Sanga; Bakota and Loko; Lower Lobaye; Gundi, on the Bodingué, Upper Sanga; Bomassa, Central Sanga; Modjanbo, from Betu on the Central Ubangi; Banziri from Baganda on the Kémo, in the Ubangi region) in comparison with standard negrillo. According to Dr O. the negrillos observed by him do not use the languages of the peoples surrounding them. The languages of the negrillos in question are of two distinct sorts. One spoken by the tribes of the Lower Sanga, the Ngoko, the Mbimu, and the Kadeï, is evidently Bantu; the other, in use among the peoples to the east of the Sanga, the Bukongo country, Lobay and Ubangi, seems to belong to an independent stock, possibly the original language of the negrillos,—but it is difficult to find any traces of it in the dialects of the Bantu-speaking negrillos. The illustrations are of pigmy types, etc.
- Papillault (G.)** Anthropométrie comparée des nègres africains et des français des deux sexes. (Rev. Anthropol., Paris, 1911, XXI, 321-344, 5 fgs.) Gives details of measurements of 26 men and 26 women of the Mundas (of Léré on the banks of the Mayo-mpe, a tributary of the Benué), made by Brussaux, in comparison with the same for modern French people. Stature, neck, length of trunk, legs and arms, head and face measurements, etc., are considered. As compared with the man of her race, the negress is not so tall as is the white woman relatively to the white man; the racial characters of the trunk are marked; the legs are longer in the negro than in the white man,—the arms also. In the "intermembral index," the negro is farther removed from the anthropoids and from the infantile type than is the white man; the Mundas are all quite dolichocephalic and platyrrhine.
- Parkinson (J.)** A note on the social organization of the peoples of the Western Gold Coast. (Man, Lond., 1911, XI, 2-3.) Treats of the "twelve families" of the Tshi-speaking peoples and their relationship to one another, with respect to the natives of Appolonia. Each family or totem has its holiday or feast day. The week had 12 days, the month 60. Children are named from the day on which they were born (several born on Friday, are called Friday 1, Friday 2, etc.). The maximum number of children allowed is 9. In ordinary exogamous marriage, children "belong to the mother's totem, but in cases of civil war they act in conjunction with their father's tribe."
- Petrie (W. M. F.)** Roman portraits in Egypt. (Ibid., 145-147, 1 pl.) Treats of canvas portraits of the dead, hung in a frame on the wall or over the face of the dead. The four portraits figured represent a young Egyptian with some Sudani ancestry; an old lady of the North Mediterranean type; a Syro-Egyptian; and a man probably of Moresque-Spanish ancestry.
- The excavation of Memphis. (Rec. of Past, Wash., 1911, x, 3-14, 16 fgs.) Gives account of explorations of Palace of Apries and Temple of Ptah, with plans, etc. On the blocks of the great gateway are depicted scenes relating to the installation of the crown prince. Among the smaller finds were part of the fittings of the royal palanquin. Also remains from Persian times (steel scale armor, seals and labels, etc.). Remains of two quartzite sandstone sanctuaries of Amenhotep III and Amasis were found. From the foreign quarter were obtained many terra-cotta heads (Iberian, Carian, Hebrew, Kurd). Excavations have also been carried on at Thebes, Meydum, etc.
- Pösch (R.)** Zur Simbábye-Frage. (Mitt. d. k.-k. Geogr. Ges. in Wien, 1911, LIV, 432-452, 4 pls., 1 fg.) Résumés, with bibliography of 46 titles, the facts and theories concerning the famous Zimbabwe ruins in Rhodesia. P. concludes that it has not been

proved that the remains represent anything older than the European Middle Ages, or anything beyond the capacity of the African aborigines. There is no evidence of the presence of Egyptians, Phenicians, Sabeans, etc.; nor was gold-mining here carried on beyond the ability of the negro.

**Raum (J.)** Die Religion der Landschaft Moschi am Kilimandjaro. (Arch. f. Religsw., Lpzg., 1911, xiv, 159-211.) Gives, from the Ms. of Yohane Msando, a Christian Tshagga teacher, valuable details on the religion and mythology of the natives of the Moshi country (Tshagga) about Kilimandjaro: Spirits (ancestral worshiped and prayed to; ancestor-cult here is the family-society continued beyond the grave; the abode of spirits is underground: there are "spirits of the right side" and "spirits of the left side," the latter feared less); burial and disposal of the dead, curse of the dying; ideas about God (*Ruwa*),—probably more celestial than solar on the whole, and prayers to him; medicine-men (ordinary "magic" and evil "magic") and their activities.

**Regnault (M.)** Les Babenga. Négrilles de la Sanga. (L'Anthropologie, Paris, 1911, xxii, 261-288, map, 1 pl., 6 fgs.) Treats of habitat and ethnic divisions, physical characters (av. stature 1,520 mm., lowest 1,350 mm.; prognathism not very marked; pilosity not exceeding limit of white races; nose characteristic feature of Babenga physiognomy; arms and legs well-muscled; beard frequent; skin yellowish; "race-odor" marked); mutilations (teeth-filing, cicatricial tattooing, circumcision); material life (clothing, dwellings and camps,—typical sort now disappearing, rectangular huts succeeding the round; fire and fire-making; food,—essentially hunters,—honey and gathered fruits, roots, etc., no agriculture, tobacco and palm-wine obtained from neighbors; anthropophagy probable; utensils; hunt of elephant, pp. 275-279; weapons; music and dance); domestic life (woman and marriage; monogamy common but not exclusively in vogue; birth, death; social life not very characteristic; ivory-

trade; family is social unit; *palavers*), etc.

**Rüttimeyer (L.)** Über einige altertümliche afrikanische Waffen und Geräte und deren Beziehungen zur Prähistorie. (Z. f. Ethnol., Berlin, 1911, XLIII, 240-260, 16 fgs.) Treats of African spears with bone points (rare specimens from the Jambo on the Gelo, a tributary of the Sobat in S. W. Abyssinia); lances with antelope-horn points from the Shilluk, etc. (cf. Herodotus' mention of the stone-pointed arrows of the Ethiopians); throwing-boards from Darfur and the Kongo; throwing-clubs from Nigeria and North Africa and boomerangs from Darfur, etc.; stone clubs of the Ja-Luo of Kavirondo on the Victoria Nyanza; wooden swords of the Issenghe; small wooden shields from Senegambia; stone pestles from the Sahara; fossil sea-urchins as amulets (so used in the region of Kano) (cf. similar objects from prehistoric Europe); soap-stone vessels of the Ababde (cf. soap-stone tobacco-pipes of the same tribes). According to R. the objects discussed offer clear *rapprochement* with the art and industries of prehistoric man, and prove for Africa not merely a stone age but other developments corresponding to those of man in prehistoric Europe, etc. Some of the objects (bone- and horn-pointed spears, parry-shields, wooden throwing-clubs and boomerangs) are, R. thinks, partly new members in the chains linking together the Nigritic culture of Africa with ancient Australian culture. The oldest population of North Africa was probably negroid. The implements and weapons of the sort here described represent a primitive African culture, the "Nigritic" of Frobenius, corresponding to the so-called "boomerang-culture" of Australia and the culture of the primitive Tasmanians. According to Foy, relics of this Nigritic culture occur especially in a belt of country stretching from the Blue Nile through the Congo region to N. Africa.

**Sayce (A. H.)** Second interim report on the excavations at Meroë. Part II. The historical results. (Ann. Arch. & Anthropol., Liverpool, 1911, iv, 53-65.) According to Dr S., "the Mero-

itic civilization seems to have been imposed from without upon a native neolithic population." The city did not become the seat of civilization or government until the ninth century B. C. A marked influence of Greek culture occurs from the age of Ergamenes onward; this was succeeded in turn by Latin influence. After the partial destruction of Meroë in the first century A. D., "the court and priesthood themselves became more African,"—the kings married negroes and their offspring grew more and more negroid. When Meroë fell, in the fourth century, A. D., "it had practically ceased to be Ethiopian (Hamitic)." See Garstang (J.).

**Schenk (A.)** A propos des Fang. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, xx, 412-415, 1 pl.) Treats of the figurine surmounting the box containing the skulls of ancestors among the Fang or Pahouin of W. Africa. This fetish-box is called *biéti*,—a specimen is now in the Museum of Natural History at Nîmes.

**Seligmann (C. G.)** An Avungura drum. (Man, Lond., 1911, xi, 17, 1 pl.) Note on a wooden drum in the form of a bullock or cow, taken from Yambio, the most powerful chief of the Avungura (Azande) during a punitive expedition in 1905, and now in the museum of Gordon College at Khartoum.

— The physical characters of the Nuba of Kordofan. (J. R. Anthr. Inst., Lond., 1910, xl, 505-524, 5 pls., map.) Gives observations and measurements, made in the spring of 1910, in southern Kordofan, of 32 males and 11 females from Lafofa and Eliri, 3 men from Jebel Talodi, 8 from Jebel Lumun, and 7 from the hills of Tira Akhdar. The Nuba are not a pure race, as the wide range of variation (e. g. cephalic and nasal indices) show. Mesaticcephaly predominates. The average stature of 32 men is 1,730 mm., of 11 women 1,570; average cephalic index 76.42 and 76.3.

— and **Murray (M. A.)** Note upon an early Egyptian standard. (Man, Lond., 1911, xi, 165-171, 15 fgs.) Treats of hitherto unexplained standard occurring upon the great slate palette of King Narmer found at

Hierakonpolis in Upper Egypt. The authors believe that the irregularly circular, slightly bilobed object, from which depends a streamer, represents the placenta and umbilical cord,—the placenta "plays a prominent part in the cult ceremonies of the Baganda." The name of the standard ("the *khenu* of the king") can be translated "the inside thing of the king."

— Note on the "Sa" sign. (Ibid., 113-117, 1 pl., 2 fgs.) Discusses changes and developments of form; also meaning of word *sa*. Originally the *sa* sign did represent a bundle of papyrus-stalks (cf. the bronze amulet of El Kab), but later on "it came to be regarded as representing the uterus and its appendages," as indicated, e. g., by the wing-like additions on each side of the main portion of the sign.

**Seyffert (C.)** Die Ausrüstung eines Elefantenjägers der Baia nebst einigen Bemerkungen über die Elefantenjagd in Kamerun. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 91-110, 3 pls.) Describes, with list of articles 1-44 now in the Royal Ethnographic Museum of Dresden, the equipment of an elephant-hunter among the Baia, a people of French Congo (partly also in German territory, on the Kadei), with some notes on elephant-hunting in the Cameroons. The equipment includes caps, powder-flask, flutes, bells, fly-brush, rings for arms and legs, purses, pouches, etc., strings of amulets and various other objects, leather thongs and strings of various sorts, knife-sheath, etc. Transformation of men into elephants is believed in. In the Ossidinge district the elephant, though a "totem-animal," is hunted. See Stumme (H.).

**Sladden (A. F. S.)** Medical work at Cyrene, 1910-11. (Bull. Arch. Inst. Amer., Norwood, Mass., 1911, ii, 168-176.) Contains notes on diseases and treatment among Arabs, etc. Cauterization, seton, treatment of fractured limbs, headache-remedy, tattooing. Among diseases noted as common are: ophthalmia, syphilis, tuberculosis, carcinoma. Rare or infrequent are: hernia, varicose veins.

**Some East African tribes.** (Univ. of Penn. Mus. J., Phila., 1911, ii, 43-53, 9 fgs.) Notes on the Akikuyu

(also Anika and Masai), dress and ornament, iron-working, religion and shamanism, etc. Collections from these tribes have been recently added to the Museum.

**Spieß** (C.) *Zum Kultus und Zauber-glauben der Evheer, Togo.* (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 223-226, 277-279, 8 fgs.) Treats briefly of the *legba*-cult (spirit-fetish, human-like figures of clay, male and female), *aklama* (small, human-like wooden figures of protective spirits), "magic" for pregnant women, and the sacred *asadagli* stones among the Ewe of Togo-land; the *dzogbeme-sikpo* "house for the wife a man had before he came into this world"—a little "house" erected in the hut, to which sacrifices, etc., are offered (it is very closely connected with the sexual life); the protective fetish *gbone* the lower jawbone magic of *gläkkpedzo*, etc.

**Stannus** (H. S.) Notes on some tribes of British Central Africa. (J. R. Anthr. Inst., Lond., 1910, XL, 285-335, 2 pls., 15 fgs.) Treats of the natives (Anyanja, etc.) of the southern end of L. Nyasa, particularly those near Ft. Johnston. Physical characteristics in general, senses, etc.; astronomy; enumeration; crimes, etc. (homicide and suicide offenses; all cases heard by chiefs and head-men; punishments practically all meant payments); customs, salutations, etc.; disease (names, treatment, medicines); circumcision and initiation ceremonies (pp. 296-298; circumcision was not practiced by Anyanja); morals; religion (*mzimu*, or spirit, and spirit-lore); witchcraft (*mphiti*, etc.; ordeals); superstitions; clans (and clan-names); marriage and status and activities of women (child-birth, menstruation, treatment of infants); death and burial ceremonies; artificial deformations (lip-stick; some nose piercing; ear-piercing; teeth-filing; cicatrization by both sexes; tattooing); ornaments (hair-dress, beads, necklaces, charms, amulets, bracelets, belts; use of pigments on body very limited); clothing (varies from nothing to European garments); food (maize and rice staple); beer from maize or millet; list of food-stuffs, p. 322; food-

taboos; tobacco-smoking (introduced from coast); agriculture; cattle; hunting and fishing; fire (simple fire-drill); habitations and house-life; pottery and basketry (varieties listed); leather; dyeing (practically none); painting (outside decoration of houses of recent origin); stone-work (no implements of stone except for grinding certain grains); metallurgy (iron; copper only in the north, Wahenga); boats (dug-out without outriggers); swimming (not taught; most can swim, but not fast or far); games (several games of the *mancala* type; no dice games; children's games); dances (list of 24, pp. 333-335).

**Staudinger** (P.) *Funde und Abbildungen von Felszeichnungen aus den alten Goldgebieten von Portugiesisch-Südost-Afrika.* (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 140-146, 8 fgs.) Treats of pictographs at Chikoloni in the Manu district of Portuguese Southeast Africa and at Katzombo in the Chipeta country. These pictographs are not "inscriptions," as some have supposed, although some others found by Wiese and Schlicht may be so in part. Among the objects found under the "inscription-rocks," or in the old mines were stone hammers and pounding tools, clay "mould" (?), fragments of pottery, iron arrow-head, bronze or copper beads and hooks, gold objects, etc. According to Capt. Spring, through whom the specimens were obtained, the limits of the old "gold country" extend beyond the Zambesi to the north. To the northeast in Katanga copper was worked by the natives from time immemorial; to the south, in the Transvaal, iron and copper, and seemingly also tin.

— Bruchstück eines west-afrikanischen Riesensteinbeiles. (Ibid., 146-147.) Note on fragment of huge stone axe from Aburi in West Africa. Such implements are used for working soft woods, such, e. g., as *Eriodendron anfractuosum*. They have now been reported from several parts of West Africa.

— Zinnschmelzen afrikanischer Eingeborener. (Ibid., 147-153, 5 fgs.) Treats of tin-smelting of the African natives in Riruei (or Riuwei) Baut-

- schis in the Province of Northern Nigeria, after information by Director Visscher. This native industry, now on the point of being driven out by the manufactures of the whites, has existed for centuries, as Dapper (whose book appeared 240 years ago) already records it. The Riruei people came from Kano and are Hausas. In early days the Hausa tin-smelters exported their product as far as Tripoli and the Nile, but it is doubtful if any ever went outside of Africa. Tin-smelting belongs perhaps with the newly discovered "West African culture." The method of smelting is described.
- Stumme (H.)** Wortlaut und Übersetzung zweier augenscheinlich zum Einlegen in Amulettkapseln bestimmter Schriftstücke in arabischer Sprache, im Maghreb von Algerien, Tunesien oder Tripolitanern geschrieben. (Ibid., 111-113, 2 pls.) Text and translation of two Arabic amulet-letters carried in pouches by negro elephant-hunters among the Baia. See: Seyffert (C.).
- Sturck (B.)** Bemerkungen über die "Mbandwa" des Zwischenseengebiets. (Ibid., 516-521.) Discusses the etymology and meaning of *mbandwa*, the spirit *kisiba*, the "migration of spirits," etc. See Vix (Dr.).
- Tate (H. R.)** Further notes on the southern Gikuyu of British East Africa. (J. Afric. Soc., Lond., 1911, x, 285-297, 2 pls.) Treats of circumcision (list of *marika* or circumcision ages from 1909 to that remembered by the oldest Gikuyu, with their meanings, etc.); the generations of the Gikuyu; stages of male and female life; terms of relationship (list pp. 291-293), native councils, procedure, etc.; land tenure.
- Todd (J. L.) and Wolbach (G. B.)** Stone circles in the Gambia. (Man, Lond., 1911, xi, 161-164, 1 pl., 1 fg.) Notes on circles at various localities on the Gambia River, with account of finds (pottery, human skulls and bones, copper bracelets, spear-heads, etc.) made in excavating a stone circle 1½ miles north of the Gambia River opposite the station at McCarthy's Island. The human remains seem to belong to the negro race, and the circles are probably pre-Mandingo. Mandingo tradition tells of sacrifices made on or near the stones of these circles by the people who preceded them.
- Torday (E.)** A neolithic site in the Katanga. (Ibid., 38.) Calls attention to the existence of numerous grooves (the result of polishing stone axes) in the rocks on the Lukonzowa brook, on the shore of L. Meroc.
- Bushongo mythology. (Folklore, Lond., 1911, xxii, 41-47, 2 pls.) Notes on cosmic and origin legends of the Bambala, Bangongo, etc.; hunting-fetish, "nyenge" mask, etc. The "very un-African" items may not be due to European influence.
- Tremearne (A. J. N.)** Fifty Hausa folk-tales. (Ibid., 1910, xxi, 487-503; 1911, xxii, 60-75, 219-228.) English texts only of Nos. 19-41: The hyaena and the wrestling-match; why dogs and hares do not agree; the dog, the salt, the cake, and the hyaena; the hyaena and the bitch; the cunning goat and the hyaenas; the old woman, the hyaena, and the monkey; why the hyaena and the donkey do not agree; the lambs, the hyaena, the jackal, and the jerboa; why the hyaena and the jerboa can not agree; why the donkey lives in the town; the jackal and the dog at the marriage feast; the contest of wits between the dog and the jackal; the city of women; the boy who refused to walk; how the goat and the dog frightened the hyaena; the beginning of the enmity between the mouse and man; the waterfowl borrows the dove's beak; the search for a bride; the origin of the crow; the woman and her strange suitors; the ungrateful boy and the dove; the most cunning of all the birds; the wild-cat and the cock.
- Hausa folk-lore. (Man, Lond., 1911, xi, 20-23, 52-58.) English text only of 8 tales and legends obtained in 1909 at Jemaan Daroro, N. Nigeria: The boy who cheated death, how the boy escaped from the witch, how the ill-treated girl became rich, Dan Kuchingaya and the witch, the witch who ate her children, the witch who ate her grandchild, the three youths and the three devils, the youth who courted a witch.

- Notes on some Nigerian tribal marks. (J. R. Anthropol. Inst., Lond., 1911, xli, 162-169, 2 pls.) Besides brief account of tribal marks (usually were simple cuts,—others are small dots in parallel lines, lines of short perpendicular cuts representing horns, etc.) on some 100 Nigerian natives of Nassarawa province, calling themselves Hausas, T. gives also measurements (stature, height sitting, height kneeling, head, face and nose measurements, finger-reach, cephalic and nasal index). The last three columns of figures (span, cephalic index, and nasal index) seem not to be quite correct, errors of calculation having crept in.
- Trilles** (H.) Les rites de la naissance chez les Fang. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, xx, 403-407.) Describes, with some detail, child-birth and ceremonies connected therewith (preparations for parturition; text and music of song at birth of boy, p. 408; treatment of sterile woman, etc.) among the Fang or Pahouin of the French Congo.
- Vallery-Radot** (P.) Un cas d'ectrodactylie et de syndactylie bilatérales et symétriques chez une jeune saharienne. (Rev. Anthropol., Paris, 1911, xxi, 356-358, 1 fg.) Brief account of a case of hectrodactyly and syndactyly in a girl of 6 years, born near Biskra, of parents without any osseous deformations,—her brothers also are well-formed.
- Vischer** (A. L.) Tripoli: a land of little promise. (Nat. Geogr. Mag., Wash., 1911, xxii, 1035-1047, 6 fgs., map.) Contains some notes on the natives, the town of Murzuk, religious societies, industries, etc. See also pages 1056-1059 for extracts concerning Murzuk and the Tuaregs from Mr H. Vischer's book *Across the Sahara*.
- Vix** (Dr) Beitrag zur Ethnologie des Zwischenseengebiets Deutsch-Ostafrikas. (Z. f. Ethnol., Berlin, 1911, XLIII, 502-515, 9 fgs.) Treats of the *mbandwas*, an institution of great influence in the region of Kigarama,—a sort of priests, whose bodies are chosen as dwelling-places by spirits (of the 6 female *mbandwas* 5 have a male spirit). On pages 511-513 an account is given of the rock-pictures near Buanja in Kisiba; and on p. 514 a photograph of King Mihigo of Kwidshwi, who has never before let himself be seen by Europeans. See Struck (B.).
- Wainwright** (G. A.) Pre-dynastic iron beads in Egypt. (Man, Lond., 1911, xi, 177-178, 1 pl., 1 fg.) Treats of some iron beads found with pottery of corpus type in two distinctly pre-dynastic graves at El Gerzeh, about 40 miles south of Cairo.
- Walker** (B. W.) A note on "hammer-stones." (Ibid., 85-86.) Records use of these stones by women of German E. Africa to keep rough (by dropping them upon it) the surface of the rock upon which the native grain is ground.
- Weeks** (J. H.) Anthropological notes on the Bangala of the Upper Congo River. Part III. (J. R. Anthropol. Inst., Lond., 1910, xl, 360-428, 7 fgs.) Treats of covenants, oaths, and ordeals (blood-brotherhood for settling family and town quarrels; oaths and asseverations freely used in conversation; drinking (eating) ordeal; ordeals by *epomi* and *mokungu* juice, other ordeals); tabu (*mokumbu* or totem-tabu; *ngili*, or permanent tabu; *mungilu*, or temporary tabu, etc.); religion (*mingoli*, or spirits, and spirit-lore; other names for spirits, their actions, etc.; abnormal events attributed to spirits of recently dead; four words for God,—*Libanza*, *Nsaka-komba*, *Kombu*, *Njambe*, and lore concerning these; no idols; omens; on pages 377-379 notes on 12 kinds of spirits); dances (*jebola* woman's dance from obsession by spirit; other dances); magic and magicians (list of 18 *nganga*, pp. 382-389; and of 34 charms and their powers, 390-393; curses and their cure; white magic); mythology; history (pp. 398-401); secret societies and initiation-ceremonies (none among the Boloki); circumcision (practiced by all males); music (fond of music; professional singers; songs,—topical, local, funeral; 6 sorts of drums and several rattles; "talking" drum, p. 404; tunes borrowed freely from other tribes); games (list of 14 played by Boloki boys and girls, pp. 405-408); swimming (good swimmers and divers); navigation (two shapes of



canoes; use of canoes, etc.; vocabulary relating to canoes, etc., pp. 411-412); war (no army and no organization; family and town fights); customs (greetings and salutations; etiquette; treatment of women and children; bathing, etc.); reproduction (free intercourse until puberty; adultery condemned after bride-price is paid; proof of pregnancy; abortion; large infant mortality; barrenness; child-birth; treatment of twins); abnormalities (albinos rare); artificial deformities (tribal mark on forehead, filing incisors, pulling out eyelashes, etc.); medicine and surgery (list of 43 names of diseases; names for medicine, methods); marriage, slavery; sundry notes (bull-roarers, spirit in trees, first teeth, funeral rite).

— The Congo medicine-man and his black and white magic. (Folk-Lore, Lond., 1910, XXI, 447-471.) Gives a list (with explanatory notes) of 49 *ngangas* (= sorcerer, exorcist, witch-finder, fetish-priest, healer of diseases, diviner, conjurer, etc.—both sexes; no one exercises all these functions, each being expert in his particular line). There is "a *nganga* for every known disease, and one for every possible emergency in native life." In the ceremonies of some *ngangas*, white magic is more effective than black; both are practiced by most, "the same fetish being invoked in a slightly different way."

**Westermarck (E.)** The popular ritual of the great feast in Morocco. (Ibid., 1911, XXII, 131-182, 2 pls.) Detailed account (probably the first full study) of the great yearly sacrificial feast, on the tenth day of the month of Du'l-hijja, of the Mohammedans of Morocco. The rites and customs connected with it are of various sorts: Practices of a purificatory or sanctifying character, intended to prepare the people for the holy feast, and its chief feature, the sacrifice; preparatory practices, intended to purify or sanctify the sacrificial animal, and also the instrument with which it is to be slaughtered; the act of sacrifice itself; practices by means of which the people aim to utilize the *baraka*, or benign virtue, of the sacrificed victim; practices, by means of which

they aim to guard themselves against, or rid themselves of, the evil influences of the feast and its sacrifice. The Arabs of Morocco call it "The Great Feast," l-'id'l'kbîr. Notable is the prevalence of cathartic ceremonies, and Dr W. suggests "a possible explanation of the principal feature of it, the sacrifice, which was borrowed by Islam from pre-Muhammedan Arabian paganism,"—its primary object may have been "to expel evils which were supposed to threaten the people at the time of the year when the sacrifice took place." The ancient Arabs were great believers in the magic influence of certain periods.

**Witte (A.)** Menstruation und Pubertätsfeier der Mädchen im Kpandugbiet, Togo. (Baessler Archiv, Lpzg. u. Berlin, 1911, I, 279-280, 1 fg.) Describes menstruation taboos and practices (seclusion, bathing; no food-taboos, but food cooked in separate vessels), and puberty-ceremonies with songs (texts and translations of 4 brief ones) among the Kpandu of Togo-land. A man whose wife has died in pregnancy finds it difficult to get another; if two have died he can scarcely ever obtain a third.

**de Zeltner (F.)** Les grottes à peintures du Soudan français. (L'Anthropologie, Paris, 1911, XXII, 1-12, 13 fgs.) Treats of the caves of Bamako, Kita, Boudoufo, etc., in the French Sudan and the painted figures (mostly red, sometimes black and white) of men, horses, animals, compartment-signs, feather and alphabetiform signs, hand-silhouettes, clavi-form signs, and others, some of which may be ignorant attempts at copying Arabic inscriptions. One of the animals represented is possibly a camel. While resembling in some points the cave-paintings of Europe and the Algerian rock-drawings these cave-paintings of the Sudan belong rather with "the aversion for realistic art belonging to the western basin of the Mediterranean (cf. Berber art)"—the genius of Altamira is lacking. Some pieces of rock from Bamako with paintings on them are now in the Musée du Trocadéro.

## ASIA

**Albers (A. C.)** A daughter of the zenana. (Open Court, Chicago, 1911, xxv, 667-684.) Literary sketch of "the typical life of a Hindu woman of high caste,"—childhood, courtship, wedding, married life, death.

**Baelz (E.)** Dolmen und alte Königsgräber in Korea. (Z. f. Ethnol., Berlin, 1910, XLII, 776-781, 2 fgs.) Notes on dolmens (most numerous in the valley of the Kurionggang, a northern tributary of the Shing-Shonggang) and old royal graves (near Wunsan) in northern Korea. These dolmens are probably the work of a people coming from Manchuria, and they probably date back into the second millennium B. C., at least. The royal graves belong in historical times.

**Banninga (J. J.)** The Indian census of 1911. (Nat. Geogr. Mag., Wash., 1911, XXII, 633-638, 4 fgs.) Notes on methods and incidents of census of India, taken on the evening of March 10, 1911. Most of the cities show gains, sometimes ca. 20 %; rural communities show less increase.

**Boerschmann (E.)** Einige Beispiele für die gegenseitige Durchdringung der drei chinesischen Religionen. (Z. f. Ethnol., Berlin, 1911, XLIII, 429-435, 7 fgs.) Treats of the mutual influencing of one another by the three Chinese religions (Taoism, Confucianism, and Buddhism) with special reference to the ground-plan of a temple found by the author in the north of the province of Szechuan, and its general and particular structure, showing a remarkable mingling of the ideas of the three religions,—figures of deities, altars, etc. Besides this stone-temple of Lo-kiang-hien, B. cites the Buddhistic influences in the sanctuary on Heng-shan, one of the five holy mountains of ancient China. In the temple of the iron Buddha, on the same mountain are Taoistic figures, etc.

— Ein vorgeschichtlicher Fund aus China, Provinz Schantung. (Ibid., 153-160.) Describes and discusses the discovery of a glazed clay vessel, dating from ca. 500 B. C., during the process of digging a well at Tsingchow (Shantung).

**Bonifacy (Lt.-Col.)** Les métis franco-tonkinois. (Rev. Anthropol., Paris, 1911, XXI, 259-266, 2 fgs.) Observations on French-Tonkinese *métis* made in 1907-1911. Physical characters (*métis* generally fine from physical point of view; resemble European more in stature; deformations rare; "blue spots" in sacral region rare; skin color darker than European; blue eyes not unknown; hair on body less developed than with Europeans; mesaticcephaly predominates, with occasional dolichocephaly; voice more metallic than European; growth of children slower than European, but reach and often pass the latter at puberty, 12 for girls, 14 for boys; resemblance to Europeans often very great in second generation); intellectual and moral characters (girls often exceed European in domestic labors; succeed well in school; not more immoral sexually than European children; girls make good wives; young *métis* seek office; abandoned children well-treated by Anamites; defects of *métis* not racial). *Métis* are quite numerous in Tonkin.

**Braidwood (H. S.) and Crooke (W.)** A note on the meaning of "Meriah," (Man, Lond., 1911, XI, 38.) Suggests that *meriah*, applied to human sacrifice among the Khonds, is "probably the Oriyah form of the Kandh *meroi*, *mervi*, or *mrivi*," a human victim.

**Brewer (E. H.)** Peculiar caves of Asia Minor. (Nat. Geogr. Mag., Wash., 1911, XXII, 870-875, 5 fgs.) Brief account of visit to the ancient and modern "cone-houses" of the Urgub region. According to Prof. Sterrett, "the cones of Cappadocia were well known and inhabited in the dim distant Hittite period, at about 1900 B. C."

**Carus (P.)** The fish in Brahmanism and Buddhism. (Open Court, Chicago, 1911, xxv, 343-357, 12 fgs.) Treats of Manu and the little fish (in one version Brahma), the fish-incarnations of Vishnu, Agni and the fish, fishes as good omens in ancient India, Buddha's fish-incarnations, the power of the *rohita*-fish, fish in funerary ornamentation, fish-gongs and fish-drums, in China, etc. Buddha and

- Christ are both represented as "fishermen."
- The fish as a mystic symbol in China and Japan. (*Ibid.*, 384-411, 20 fgs.) Treats of the tale of K'in Kau and the carp, a popular fairy-story, Kwan-Yin and the fish, the Japanese Daikok and Ebis (the gods of bliss), demon with fish, fish as ornament in ancient China, association of fish with sun, the fish-tailed Fuh-Hi and Nü-Wa, fish as symbol of good luck in China and Japan, combination of fish and bird, etc.
- The fish in Christianity. (*Ibid.*, 435-441.) Treats of references to fish in the Bible, the *Ichthys* symbol, etc. Also the representation of the church as a ship (the thwart became the cross).
- A Buddhist Veronica. (*Ibid.*, 650-666, 1 pl., 15 fgs.) Treats of the Christian legends of King Abgar and Veronica and the Buddhist story of King Ajatasatru (frescoes of the caves of Qyzyl near Kutcha, discovered by Grünwedel, antedating the same idea in Christian art). Dr C. thinks the Veronica legend may have possibly come from the East to the West.
- Chapin** (W. W.) Glimpses of Japan. (*Nat. Geogr. J.*, Wash., 1911, xxii, 965-1002, 44 fgs.) Contains notes on funeral-service, temples, official recognition of Shintoism, child-life, pilgrimages and shrines, cemeteries and funeral-tablets, *torris*, etc. The pictures represent methods of carrying by men, women, and children, temple and other religious scenes, dancing-girls, etc.
- Clement** (E. W.) A "blind calendar" or calendar in rebus. (*Trans. As. Soc. Jap.*, Yokohama, 1910, xxxviii, 50-55, 1 fg.) Reproduces, with description and interpretation, "a picture of the lunar calendar of the 38th year of Meiji (1905)." The model of the rebus is fixed, the dates only being changed from year to year. This pictorial calendar is said to be very ancient in the Nambu district of northeastern Japan, and was there named *Mekura-Koyomi* or "blind calendar."
- Crahmer** (W.) Über beilartige Waffen im indischen Kulturgebiet. (*Baessler-Archiv*, Lpzg. u. Berlin,

- 1911, I, 135-142, 18 fgs.) Treats of bronze axe-like weapons from Java and parts of India (similar weapons appear in the cave-frescoes of Ajantá, in the Tapti valley and on Lamaistic miniatures, in forms no longer to be found in India). The home of this weapon is somewhere in Northern India, probably Nepal; the Javanese specimens represent a cultural conventionalizing of a special form of these Indian weapons.
- Crooke** (W.) King Midas and his ass's ears. (*Folk-Lore*, Lond., 1911, xxii, 183-202.) Discusses this tale in Phrygia, Greece (still current in its original form), among the Celts (the Irish king Labradh Loingseach; "the king with the horse's ears"; Welsh tale of March Amheirchion, one of Arthur's warriors; various Breton tales), the Teutons (W. Friesland), Portugal, Morocco, the Berbers, the horns of Alexander the Great; tales of the Mongolo-Iranian type ("the king of Black China"; Turkoman story of ass-eared Jany Bek Khan; Persian story of king Shapur; the ass-footed *Rā* of Gilgit; the horned raja of Mirzapur; Santál story of the ox-eared raja's son; ass-eared raja of Betudpore, a Mysore version; Arakan tale of boar-tusked king), etc. C. thinks that the Midas legend started from the region of the eastern Ægean. The tale itself grew up on the basis of inability to keep secrets, the ass's ears, etc., are due to some animal-cult,—the story being afterwards "connected with a half-forgotten and misunderstood form of ritual, which prevailed throughout Asia Minor and the one subject to Mycenaean culture."
- Indian folk-lore notes. III. (*Ibid.*, 229-231.) Notes on the marriage of a god (Tamil festival in the Shevaroy hills); observances at the Hindu New Year; field-spirits in the Konkan.
- Cumont** (F.) Babylon und die griechische Astronomie. (*Neue Jahrb. f. d. Klass. Alt.*, Lpzg., 1911, xxvii-xxviii, 1-10.) Treats of the Babylonians in relation to Greek astronomy. According to C., the debt of the Hellenes to Babylon was at first exaggerated, but certain borrowings were undoubtedly made, such as the

- duodecimal and sexagesimal systems of measuring time and things, the *gnomon* (instrument for taking observations), the knowledge of the most important data of uranography, the ecliptic, the signs of the zodiac and the planetary series. Even after the Persian wars some borrowings also took place of a calendaric nature, lunar ideas, etc.
- Del Campana (D.)** *Intorno ai Sadhus dell' India inglese, monaci mendicanti.* (Arch. p. l'Antrop., Firenze, 1910, XL, 374-380, 4 fgs.) Treats of the Sadhus, begging monks (abstainers from all luxury, tobacco, betel, opium; non-resisting, except for personal defense; industrious; monogamous; more or less eclectic; having convents at Lahore, etc.). Their sacred book is the *Dadupanthi*, the life of Dadu (their founder), written in the Kindi language. Their dress, paraphernalia, etc., are described.
- Divine Child of India (A.)** (Open Court, Chicago, 1911, XXV, 702-703, 1 fg.) Notes on "India's divine babe," a girl of Vizayavada in the Kistna district of the Madras Presidency, who is now the subject of the worship of a certain circle of the native population.
- van Doort (K.)** A royal cremation. (Century Mag., N. Y., 1911, LXXXII, 751-755, 3 fgs.) Brief account of the ceremonies in connection with the cremation at Bangkok on March 16, 1911, of the remains of the late king of Siam, Chulalongkom.
- Edmunds (C. K.)** Science among the Chinese. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 521-531.) Pt. I Treats briefly of Chinese anatomy, materia medica, botany and zoology, geography, astronomy-astrology, mathematics, action and reaction of elements, chemistry-alchemy, general cosmological ideas, etc. According to Dr E., "in scientific knowledge, as in nearly everything else, China presents a case of arrested development."
- Fassett (E. C. B.)** A treasure of ancient Chinese bronzes. (Amer. Mus. J., N. Y., 1911, XI, 59-65, 7 fgs.) Notes on the unique collection made for the Museum by Dr B. Laufer in 1901-1904: libation cup, decorated mirror, sacrificial grain-vessel, sacrificial wine-jar, "hill" censer, cooked-meat vessel, temple-bell, etc. The oldest specimen is the libation-cup used during the Shang Dynasty (B. C. 1766-1122).
- Fitzpatrick (F. W.)** The influence of Oriental art. (Open Court, Chicago, 1911, XXV, 594-620, 21 fgs.) Points out Oriental flavor, suggestions, etc., in certain American structures: Terminal of McAdoo tunnel, Singer tower, N. Y.; a San Francisco building; the Pittsburg court-house; a Minnesota bank, etc. References are made to the Mosque of St. Sophia, the Taj Mahal, St. Mark's cathedral (Venice), the shrine of Hussein and Abbas (Kerbela), the Alhambra, the tomb of I'timadudaulah (Agra), the Hall of Classics (Pekin), etc.
- Fowle (T. C.)** Report on a bath newly excavated at Tadmor, Palmyra. (Man, Lond., 1911, XI, 120.) Brief note on bath, at hot springs, discovered in 1910.
- Frachtenberg (L. J.)** Allusions to witchcraft and other primitive beliefs in the Zoroastrian literature. (Dastur Hoshang, Mem. Vol., Bombay, 1911, 399-453.) Treats of sorcery and witchcraft (attitude of ancient Iranians altogether hostile to black magic; sin of witchcraft a product of the wicked creation of Ahriman); wizards, witches, *kaavis* and *karfans* (the Iranian witch is more of an enchantress; various noxious creatures were thought to be born of the union of witches and wizards with demons,—also the negro); evil eye (and counter-belief in good-eye); nail-paring and hair-cutting (burial of these); noxious creatures (mouse, weevil, tortoise, frog, lizard, scorpion, snake, worm, ant, locust, spider, gnat, toad, louse; bear, ape, cat, wolf, hawk); miscellaneous (taboo of night-time libations and offerings, etc.; continual fire in house of pregnant woman or newborn child; holiness of cock and certain other animals; taboo against urinating or voiding faeces while standing or walking; sacred girdle or shirt; law against talking while eating or drinking, etc.); spells and exorcisms (Airyaman prayer Ahunaver prayer, names of Ahura Mazda, charms, etc.). The primitive customs

- considered are all pre-Zoroastrian, but Zoroastrianism, while unable to eradicate them, "at least modified them and gave them a religious character."
- Goldziher** (I.) *Magische Steine.* (Arch. f. Religsw., Lpzg., 1911, XIV, 308-309.) Cites examples from Arabia of the practice of passing childless women over "magic stones" to make them capable of being pregnant.
- Grimme** (H.) *Das Alter des israelitischen Versöhnungstages.* (Ibid., 130-142, 1 fg.) Discusses the antiquity of the Jewish day of reconciliation and ceremonies therewith connected. G. regards it as an old part of the law. The demon Azazel is to be explained from the northwestern Arabian steppe (cf. the rock-hewn figures of demons at el-Oela, etc.).
- Haas** (H.) *Lautes und leises Beten.* (Ibid., 1910, XIII, 619-621.) Cites data concerning loud and silent prayer from the *Sai-yō-shō*, a work by a priest of the Jōdo sects of Buddhists in Japan, written ca. 1300 A. D. The spoken word is better, but neither is insufficient to help enter the eternal life.
- heard** (W. B.) *Notes on the Yezīdis.* (J. R. Anthropol. Inst., Lond., 1911, XLI, 200-219.) Treats of history and origin (tribal myths; Sheikh 'Adi), religious beliefs, (deities of good and evil, minor deities), the last day, the 9 archangels, the creation (legends), the ark (rested on Mt. Sinjar), the seven sanjaks (clans), religious hierarchy, secret rites, birth-customs, betrothal (same as among Kurds), marriage and divorce, burial (specimen prayer), clothing (white; blue is forbidden), fasts, exemption from military service (on account of religious taboos), the New Year, names, superstitions (charming, etc.), Sheikh 'Adi's pilgrimage, shrines, sacred books. On pages 215-219 are given Chapters 1-5 of the *Jelwet*, one of the sacred books of the Yezīdis, adopted from a translation of a Chaldean ecclesiastic of Mosul, made in 1901.
- Huntington** (E.) *Physical environment as a factor in the present condition of Turkey.* (J. of Race Develop., Worcester, Mass., 1911, I, 460-481.) Treats of nomadism (chief cause of present status of Turkey; Turk not permanently and inevitably a nomad); unrest and devastation on borderlands (largely due to nomadism); diversity of races; incompetence, inertia, laziness, hopelessness not necessary qualities of Turkish race, but due to physical environment; religion (innate character of Turks may not be greatly inferior to that of Christians). The problem of the Turkish empire one of adaptation and the elimination of undesirable qualities. Improvement of physical environment is absolutely necessary. The race is not necessarily bad at the core.
- Jacobi** (H.) *Der Jainismus.* (Arch. f. Religsw., Lpzg., 1910, XIII, 615-618.) Résumés and critiques of recent works on Jainism: Guérinot's *Essai de Bibliographie Jaina* (Paris, 1906) and *Répertoire d'Épigraphie Jaina* (1908), Barnett's *Antagada-dasō* and *Anuttaro vavāiya-dasō* (London, 1907), and various monographs including periodical articles by Jacobi, Suali, Belloni-Filippi, Charpentier, Satis Chandra Vidybhusana, Hüttemann, Hertel, Meyer, Ballini, etc.
- Jenkins** (H. D.) *A word about Turkish women.* (Open Court, Chicago, 1911, xxv, 264-270.) Treats of the change wrought in 1908, the occupations open to Turkish women, the work of Halideh Hanum, Halideh Salih, etc. A very optimistic view is taken.
- Joyce** (T. A.) *Note on a number of firesticks from ruined sites on the south and east of the Takla-makan desert collected by Dr M. A. Stein.* (Man, Lond., 1911, XI, 34-36.) Describes and figures typical apparatus for the "twirling" method,—in all cases but one the "female" stick alone was found. These Central Asiatic firesticks "might, from their appearance, perfectly well have come from East Africa. J. suggests Graeco-Buddhistic influence in these firesticks, which from the circumstances of their finding, can not be of great age.
- Kinosuke** (A.) *Christian missions in Japan.* (Century Mag., N. Y., 1911, 740-750, 6 fgs.) Gives account of the first Protestant Christians in Japan, in the early seventies, etc.

(the author is "an outsider pure and simple"), and progress since. Mr. W. E. Griffis adds a comment (pp. 749-750), in which he estimates that "at least five million Japanese see in Jesus their Master and in pure Christianity the only hope for Japan, and they more or less earnestly strive to live after his example." By way of families (the social unit), if ever, Japan will become Christian.

**Knosp (G.)** Rapport sur une mission officielle d'étude musicale en Indo-chine. (Intern. Arch. f. Ethnogr., Leiden, 1911, XX, 121-151.) Gives results of study of Indo-Chinese (Annamite) music made by author, who resided in Indo-China 1898-1904. History (Annamite music is of Chinese origin; story of invention of music according to Chinese writers, pp. 124-133), melody (music improves from China south; binary rhythm common, ternary rare). Pages 138-149 occupied with Annamite texts; pages 150-151 music of Annamite song. To be continued.

**Laufer (B.)** King Tsing, the author of the Nestorian inscription. (Open Court, Chicago, 1911, xxv, 449-454.) Treats of the Nestorian missionary Adam, the character of the inscription (Buddhistic influence, aid of native scholar, etc.), literary features, etc. The inscription (discovered in 1625), "is a literary production of the highest order."

— The introduction of vaccination into the Far East. (Ibid., 525-531, 1 pl.) Describes the introduction of vaccination into China, Japan, etc., with particular reference to a color-print (reproduced and explained) by Katsugawa Shuntei, a pupil of Shunyei, with a long inscription by Sōsai Setto,—Shuntei flourished about 1800-1820. The print treats of the introduction of vaccination into Japan, and sometime before 1850 (the print is probably posthumous) "a new deity sprang up," for in this print we have "the conception of a powerful lucky genius, riding on a cow, and driving out, with the force of his spear, the disease of small-pox." The small-pox devil is the typical Japanese *oni*, or the Chinese *kuli*.

**v. Le Coq (A.)** Sprichwörter und Lieder aus der Gegend von Turfan

mit einer dort aufgenommenen Wörterliste. (Baessler-Archiv, Beiheft I, 1910, iv + 100, 1 pl.) Gives native text, phonetic transcription and translation of 312 East-Turkish proverbs and proverbial expressions from the region of Turfan, collected during the Central Asiatic expedition of 1905; and of 7 love-songs, 2 satirical songs, a song on women, and 3 other songs, from the same region. The vocabulary (pp. 81-100) of words collected at Qara-Chōdscha contains three columns to the page. The dialect of Turfan is not much different from Radloff's Ili dialect of Tarantchi. According to v. Le Coq the language of Turfan neglects considerably vowel harmony and sometimes admits very strange combinations of consonants. For the appellation of the German Kaiser, which had begun to be used in the form *gilähä'lim* the author was able to substitute *giyōm*, a transcription of the French and less liable to become corrupted. Many of the proverbs are very striking, e. g., "The hero eats the arrow, his child eats excrement," i. e. "the hero dies in battle, his child suffers from poverty"; "an official has neither father nor mother"; "only a fool shows his wife to another." The horse and the dog figure often in these proverbs. The explanations of words in the vocabulary contain many ethnological and folk-lore data.

**Mackenzie (R. D.)** India's restless neighbors and the Khyber Pass. (Century Mag., N. Y., 1911, LXXXII, 675-680, 6 fgs.) Contains a few notes on the Afghans, etc.

**Marie (A.)** La découverte récente de deux livres sacrés des Yézidis. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 1-39.) Native texts and translations of the *Ktebi Jalweh* and *Mashaf Ras*, two sacred Mss. of the Yezidis, the "book of revelation" and the "black book," preserved among the religious books of this sect in the library on the mountain of the Yezidis. The language of these Mss. is said to resemble ancient Kurdish. The alphabet is of a mixed character. See Bittner (M.).

**Messing (O.)** Über die chinesische Staatsreligion und ihren Kultus. (Z. f. Ethnol., Berlin, 1911, XLIII,

- 348-375, 7 figs.) Treats of the Chinese state-religion and its cult,—history development, etc., from earliest times, as represented in sacred books (particularly the Shu-King, the Shiking, and the Li-Ki), down to the present. The worship of Shangti ("Heaven"), ancestor-cult and sacrifices, the temple of heaven (pp. 363-373) and altar of earth in Peking. M. emphasizes the purity of the ancient Chinese cult (no Bacchus, no Venus, no obscene characters; Yin and Yang were not popular deities, but rather philosophic theories or physical facts). Buddhism, the only foreign culture-element that hitherto has gained a firm and lasting footing in China, is responsible for developments in the direction of priesthood, temples, and picture-cults. M. thinks that in the first period (ca. 2500-1200 B. C.), prehistoric and perhaps half mythical, the ideas handed down by tradition were "purely monotheistic"; then after the Chou period a change to a dualistic view (Heaven and Earth) occurred; and later still in the 6th century B. C., developed the still existing materialistic, or rather agnostic, view with some slight echo of monotheism.
- Moller (A. A.)** A girls' school in Manchuria. (Parents' Rev., Lond., 1911, XXII, 224-226.) Notes of visit to girls' school in the inland town of Hsin Min Fu. The girls probably "compare favorably with girls of a similar age in English schools."
- Mueller (H.)** Über das taoistische Pantheon der Chinesen, seine Grundlagen und seine historische Entwicklung. (Z. f. Ethnol., Berlin, 1911, XLIII, 393-428, 18 figs.) Treats of the origin and development of the Taoist Pantheon of the Chinese, as distinct from the family-pantheon and the Buddhistic and Lamaistic pantheons. Terms (*Tao*, *Yin* and *Yang*, etc.); the development of the Pantheon,—the old religion, the Yi-king, Lao-tze, Taoism of the Han-period (golden age), the T'ien-shih (particularly Chang-tao-ling), Buddhism, foreign religions, Persian influences, Manichæan-Taoistic influences, the montheistic religions, further development), the Taoistic Pantheon in its present form (sources, classification of the gods,—nature-deities, personification of ideas, deification of prehistoric or protohistoric personalities, deifications from the historical period, Buddhistic figures which have made their way into the Chinese Pantheon; Feng-sheu; the Pantheon of the Feng-sheu-yen-yi, etc.).
- Müller (W.)** Japanisches Mädchen- und Knabenfest. (Ibid., 568-580, 6 figs.) Treats of the Japanese "girls' festival," celebrated on the third day of the third month (pp. 570-576) and the "boys' festival," celebrated on the fifth day of the fifth month. The reaction of Japan against too much Occidentalization is revealed in one way in the attention given to "the five festivals,"—the other three are the *Jinjitsu* or *Nanakusa*, the *Tanabata*, and the *Choyo* festivals.
- Nilsson (M. P.)** Arierns första uppträdande i främre Asien. (Ymer, Stockholm, 1911, XXXI, 153-167, map.) Résumés data (from recent works of E. Meyer, H. Winckler, etc.) as to the first appearance of the Aryans in Asia Minor, etc.
- Oberhammer (E.)** Die Sinaifrage. (Mitt. d. k.-k. Geogr. Ges. in Wien, 1911, LIV, 628-641, 3 maps.) Discusses the question of the location of the Sinai of the Bible,—views of Burckhardt, Lepsius, Ritter, Tischendorf, Beke, Burton, Grätz, Stade, Wellhausen, Miketta, Gunkel, Meyer, Haupt, Musil, etc. Prof. O. thinks that the recent researches of Musil and Kober have probably made it certain that the Sinai of the Bible was the volcano Hala-l-Bedr, near N. lat. 27° and W. long. 37°. This upsets the theory of the wanderings of the Israelites in the Sinai Peninsula.
- O'Brien (A. J.)** Mianwali folk-lore notes. (Folk-Lore, Lond., 1911, XXII, 73-77.) Notes on "rain-making," prejudices against shooting by women, and by husbands of women with child, "evil eye," etc., among Panjab *chuprassis* (doorkeepers).
- Offord (J.)** A Hittite bronze statuette. (Ann. Arch. & Anthropol., Liverpool, 1911, IV, 88-89, 1 pl.) Describes and figures a bronze Hittite statuette probably from the Delta of the Nile, obtained in Cairo in December, 1910. Certain Hindu affinities are suggested by the author. The female figure is

- placed erect upon a lion or panther.
- Life in ancient Babylonia four thousand years ago; as depicted by the Dilbat tablets. (Ibid., 15-21.) Treats of irrigation, legal documents and records, etc.
- Oldenberg (H.)** Der indische Buddhismus 1907-1909. (Arch. f. Religsw., Lpzg., 1910, XIII, 578-614.) Résumés and critiques of literature of Indian Buddhism from 1907 to 1909,—works of Senart, de la Vallée Pouissin, Lehmann, Windisch, Oltramare, Hackmann, Oldenberg, Foucher, Bertholot, Neumann, Pavolini, Norman, Mrs Rhys-Davids, Fuchs, Cowell and Rouse, Dutoit, Charpentier, Schrader, Geiger, Huber, Ane-saki, Lévi, Lefmann, Wogihara. Marshall, Stein, v. Le Coq, Sieg und Siegling, Fischel, Thomas, de Zilva Wickremasinghe, van der Bergh van Eysinga, Edmunds, etc.
- Oldest love-letter in the world.** (Amer. Antiq., Benton Harb., Mich., xxxiii, 1911, 40-41.) Cites English text of letter from Gimil Marduk of Babylon to the Lady Kasbuya of Sippara, ca. 2200 B. C. Also English text of part of the Egyptian "Song of the Harper," ca. 2500 B. C.
- Pick (B.)** The Cabala and its influence on Judaism and Christianity. (Open Court, Chicago, 1911, xxv, 321-342, 3 figs.) Treats of God, Creation, Adam Kadmon, the archetypal man, the cabalistic tree, the realm of the Evil, the Messiah, etc.
- Planert (W.)** Religiöse Bettler in Südindien. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 143-154, 4 pls., 10 figs.) Treats in detail of the religious beggars and mendicants of South India, their relations to religion, dress, paraphernalia, performances, peculiarities, etc. Among the worshippers of Shiva the so-called Pandāram beggars are the most considered, among those of Vishnu the Sattā-daver.
- Proctor (H.)** The migration of Dan. (Amer. Antiq., Benton Harb., Mich., 1911, xxxiii, 22-23.) Notes on the Abbé Fourrière's memoir in the *Revue d'Exégèse Mythologique*, in which, using the "etymological" method, he "traces the origin of human sacrifices among the Greeks to the worship of Baal, brought in by the Danite immigrants," in the time of Elijah. The Celts and the Druids are also Danite, according to F.
- Rose (H. A.)** Sirmûr folk-lore notes. (Folk-Lore, Lond., 1910, xxi, 503-507). Gives from the Hindu State of Sirmûr, in the southern ranges of the Himalayas, items of folk-medicine, etc.: Native texts and translations of *mantras* for snakebite, bite of black scorpion, for expelling evil spirits from women, for curing fever, diseases of children, etc., charms against rats, etc.
- Ross (E. A.)** The race-fiber of the Chinese. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 403-408.) Notes recovery from terrible injuries, resistance to blood-poisoning, rareness of organic heart-trouble, freedom of women from displacement and other troubles peculiar to the sex, resistance to pain, rare succumbing under chloroform, etc. A part at least of the "toughness" of the Chinese, Prof. R. ascribes to "a special race vitality which they have acquired in the course of a longer and severer elimination of the less fit than our North-European ancestors ever experienced in their civilized state."
- Schotter (A.)** Notes ethnographiques sur les tribus de Kouytcheou, Chine. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, vi, 318-344.) Continued from Vol. IV. Treats of the Hë-miao or "black barbarians,"—tribal divisions, dress, occupations (agriculture), marriage (daughter of sister marries son of brother), funerals, totemism, political régime, literature (songs and recitatives), traditions (myths of the origin of man, cosmogonic ideas, deluge, virgin birth), vocabulary (lists of 75 words in Hë-miao and Pë-miao; tribes related to the Hë-miao) (the Tsin-miao; Ja-tse-miao or Ja-kë-miao,—account of duck-breeding, whence the name; Kaō-pō-miao or mountaineers); tribes related to the Kë-teou-miao (the Kë-tang, Chouy-sy-miao, Yang-hoang-miao); doubtful tribes (the Tsë-kiang-miao, Kiou-kou-miao, Yang-pao-miao, Yäō-miao, Tsin-teou-miao, Hoa-teou-miao, Tong-miao or troglodytes, Sy-miao or "western barbarians," Tong-miao or eastern barba-



rians, Tong-jen, etc.); mixed Miao tribes (Long-kia-tse, Tsây-kia-tse, Song-kia-tse, etc.). The Miao are the autochthones of Kwe-Chow. The author thinks they are too subjected to have any future than a subordinate one.

**Shakespear** (J.) Notes on the iron workers of Manipur and the annual festivals in honor of their special deity Khumlangba. (J. R. Anthr. Inst., Lond., 1910, XL, 349-359, 1 fig.) Describes smelting, forging, and the annual festival or *La-harauba* (pleasing the god). Khumlangba is represented by "a piece of iron a few inches square." In the ceremonies figure the aged priestess who gets Khumlangba, the *penna* or fiddle players, the *Lai-pham* (or God's place), the fire-kindling and offerings of rice, fishes, etc., invocation and offerings of fruit and vegetables, procession, dances, visit to shrine in market-place, prayers, dances of various sorts, a dramatic performance (goddess, comic man, etc.),—the rites last for 4 days. The parade of engaged couples is not an actual part of the *Lai-harauba*. What occurs after the obeisance and prayer closing the important ceremonies does not matter.

**Sing** (S. N.) India's "untouchables." (So. Wkmn., Hampton, Va., 1911, XL, 279-290, 5 fgs.) Treats of the "low caste" natives, particularly in Martinpur, settled some ten years ago by some seventy Indian Christian families,—“all of the native Christians of the little town are either pariah converts, or the direct descendants of 'untouchables'; but not one of them follows the hereditary profession of his forefathers.” The progress made is notable.

— The work of the Pundita Ramabai. (Ibid., 562-571, 6 fgs.) Treats of the work of the Mukti Mission at Kedgaon, near Poona, in the Bombay Presidency, where Bible study and industrial training of girls are combined.

— Boys in India, at home and at school. (Ibid., 14-22, 7 fgs.) Treats of home-life (“no easier than school-life”), hours and punishments, vacations, dress, religious ceremonies, marriage (pp. 18-20), plays and

games, the “monkey-man,” juvenile crime, etc.

**Smith** (M. L.) and **Tod** (M. N.) Greek inscriptions from Asia Minor. (Ann. Arch. and Anthropol., Liverpool, 1911, IV, 35-44, 1 pl.) Gives 29 inscriptions from 10 places, copied during the Liverpool University Institute of Archeology expedition of 1907,—the route was from Angora (Ancyra) through Galatia, Cappadocia, Cilicia, and Commagene.

**Smith** (R. A.) The stone age in Chinese Turkestan. (Man, Lond., 1911, XI, 81-83, 1 pl., 1 fig.) Treats of worked stones (mostly jasper), including two jade celts and three arrowheads, collected from the Lopnor desert by Dr M. A. Stein in 1906-1908. S. suggests comparison with the diminutive tools of obsidian, etc., from the kitchen-middens of Japan, specimens from Hakodate, etc., and thinks that “some connection with the extreme east of Asia is not altogether out of the question.”

**Starr** (F.) Japanese riddles. (Trans. As. Soc. Jap., Yokohama, 1910, XXXVIII, 1-49, 5 fgs., bibl.) General discussion of Japanese *nazo*, etc., with numerous examples (pp. 14-50) in Japanese and English versions. In Japanese occurs the *nazo* (including the true *nazo* analogous to a certain type of conundrum; children's *nazo*, approaching the true riddle; and self-evident *nazo*) and *ehanji* (rebus and pictures). Prof. S.'s collection now includes over 800 *nazo*. See also his article on “The rebus and its kin in Japan” in *The Japanese Magazine* for June, 1910.

— Lolo objects in the Public Museum, Milwaukee. (Bull. Publ. Mus. Milw., 1911, I, 209-220, 8 pls.) Describes and figures articles of dress (cape, skirt, jacket, trousers, cap) and ornament (neckband, ring), carry-net, pipe, bow and arrows, quiver, bowstring, wristguard, sword, scabbard, cuirass, jew-harps, musical pipes. Plates 4-8 contain photographs of Lolos. These specimens probably “the only Lolo objects in the United States” were obtained, during his stay in Sechuen 1899-1903, by Mr O. L. Stratton, from whom they were acquired by the Museum. To Mr S.'s brief notes of

- his experiences Prof. S. adds some ethnological items. The "non-Mongolian" appearance of the Lolos is emphasized.
- Stone** (M. B.) Race prejudice in the Far East. (Nat. Geogr. Mag., Wash., 1910, XXI, 973-985, 6 fgs.) Treats of actions and attitudes of Europeans, etc., towards Asiatics. In face of the danger of Asiatic ethnic solidarity, "it is not the Asian who needs educating; it is the European." Some of the illustrations are of ethnologic interest.
- Stöner** (H.) Ein brahmanisches Weltssystem. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 119-134, 3 pls.) Treats of a water-color copy of a picture (the original is in the Library of Tanjore) representing the Brahmanic world system, now in the Berlin Ethnological Museum. The picture is of South Indian origin and the deity concerned is Vishnu. Heaven, the human world, and hell are represented. The picture and its divisions are discussed in detail. The variety and complexity of the subject is very striking.
- Strange fate of idols.** (Open Court, Chicago, 1911, xxv, 699-701, 2 fgs.) Brief account of two Hindu idols (made by Christian artists, and representing St. Anne with her infant on her knees, and the Virgin at the moment of the Annunciation), now both worshiped in the old pagan fashion at Chandor in the Nasik district, India.
- Strzoda** (W.) Die Li auf Hainan und ihre Beziehungen zum asiatischen Kontinent. (Z. f. Ethnol., Berlin, 1911, XLIII, 193-236.) Treats of the Li of the island of Hainan, China. History (first notices of Hainan 206 B. C.-25 A. D., during earlier Han dynasty), population, name, cosmogony and mythology (point toward Cochin China), tribal divisions and nomenclature (some 15 or 16 different Li-peoples), physical and mental characters (reports quite discordant), government and social arrangements, bodily deformations (distension of ears, perforation of nose,—customs prevailing in Farther India; tattooing of women only), customs and usages (spring-festival; marriage-rites, blood-revenge; offerings to evil-spirits for the sick), dress and ornament, dwellings (toward the interior the prevailing type is more and more like the Malay pile-dwelling), hunting and weapons (knife, spear, bow and arrow), agriculture. The Hainan Miao live some 40 miles from the west coast, between Chinese and Loi. The Li languages and their relation to those of the continent are discussed (pp. 214-217) and vocabularies given (pp. 222-236) of 13 Hainan languages compared with Miao-tze, Pan-yao, Mo-yao, Siamese, and Annamese. On pages 218-221 grammatical items are given. The Li dialects are probably related to Siamese, etc., and the ancestors of these people in Hainan formerly dwelt somewhere in W. Annam or Siam. Ethnologic no less than linguistic data suggest this.
- Suali** (L.) Esiste una filologia indiana? (Scientia, Bologna, 1911, x, No. 4, 352-369; also French *résumé*, 191-211.) Discusses recent works on Hindu literature and language (Jacobi, Barth, Grierson, Fausböll, Oldenberg, Garbe, Franke, etc.). S. takes an optimistic view of the status of Indian philology, and looks forward to an approaching renaissance of science in India.
- Trotzig** (I.) Ur Japans sagovärld. Ymer, Stkhlm., 1911, xxxi, 77-83, 2 fgs.) Discusses Japanese legends with translations (pp. 80-83) of "The story of the plum-tree" and "Maple-tree mountain."
- Vinson** (J.) Le premier pasteur protestant hindou. (Revue Anthropol., Paris, 1911, xxi, 189-191, 1 fg.) Reproduces from an original drawing of 1744 a portrait of "Rev. Aaron," born in Goudelour in 1695, ordained at Tranquebar, in 1733, "the first Protestant Hindu minister." The open Bible in his hands is intended to display Acts XI, 18 in Greek and Tamil.
- Virchow** (H.) Über die Weichteile des Chinesinnenfusses. (Z. f. Ethnol., Berlin, 1911, XLIII, 375.) Note on anatomical examination of the feet of a 63 years' old Chinese woman. Details to be published later.
- Waddell** (L. A.) A note on the derivation of Miri. (Man, Lond., 1911, xi, 86.) Argues that the tribal name

- of the *Miri* of Assam means "hill-men"; they call themselves *Mishing*, "men of the soil,"—*mi* is the Tibetan word for "man," and "is found with this meaning amongst most of the Himalayan tribes from Ladak down to Assam." W. considers the *Miri* "a typically Mongoloid people."
- Weissenberg** (S.) Die syrischen Juden anthropologisch betrachtet. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 80–90, 4 fgs.) Treats of anthropological characters of Syrian Jews. Tables of measurements and descriptions of types, etc., of 30 males from Damascus and 10 males and 10 females from Aleppo are given. The Damascus Jews are taller (av. 1663 mm.) than those of Aleppo (av. 1645), longer-headed (indexes av. 80 and 84.3), shorter-faced and more "Semitic" in nose-type. Syria never was a "pure-Jew" country; the Aleppo Jews are more mixed (Spanish blood, etc.).
- Die mesopotamischen Juden in anthropologischer Beziehung. (Archiv f. Anthrop., Brnschw., 1911, N. F. X, 233–239.) Gives results of observation, with detailed measurements (height, finger-reach, head and face) of 49 Mesopotamian Jews (18 men from Urfa, 5 from Bagdad, 14 from Kurdistan; 12 women from Urfa, Bagdad, Diarbekr, and Mosul.) According to Dr S., the Mesopotamian Jew is below middle height, with moderate head-circumference and index about 78. Dolichocephaly (rarest in Kurdistan) appears in about 13.5 %. The face is very long (longest in Bagdad); the nose narrow and long and in  $\frac{2}{3}$  of the cases "Semitic" in form. Blondness is rare, some  $\frac{1}{2}$  being brunette. The Jews in Mesopotamia number still some 60,000. They speak Arabic, some from Diarbekr Kurdish, while Aramaic is said to be still used in a few villages of Kurdistan. It is possible that some are relics of the ten tribes taken captive to Babylon.
- Williams** (M. E.) Hittite archives from Boghaz Keui, arranged in chronological order. (Ann. Arch. and Anthrop., Liverpool, 1911, IV, 90–98.) Gives 23 items translated from the German transcripts of Dr Winckler in the *Mitt. d. D. Orient-Ges.*, No. 35, Dec., 1907.
- Wilson** (E. H.) The kingdom of Flowers: China. (Nat. Geogr. Mag., Wash., 1911, XXII, 1003–1035, 24 fgs.) Gives an account of "the wealth of trees and shrubs of China," etc. Some of the illustrations (votive-offering on tree, temples, timber and tea carriers, rock-cave, etc.) are of ethnological interest. On page 1022 is noted "our debt to China's gardens."
- Wingate** (J. S.) Armenian folk-tales. (Folk-Lore, Lond., 1910, XXI, 507–511; 1911, XXII, 77–80.) Nos. 4–5: The thousand-noted nightingale (*Hazaran Bulbul*), Tenthousandfold. These are the tenth and third stories in *Manana*.
- Armenian folk-tales, (Ibid., 1911, 77–80.) English text only of No. 5, "Ten thousandfold," the third story in *Manana*.
- Woolley** (C. L.) Some ancient local pottery from Chinese Turkestan. (Man, Lond., 1911, XI, 129–132, 1 pl., 4 fgs.) Treats of the rougher local products among the specimens brought back by Dr M. A. Stein from his explorations of ancient sites (Mingoi near Kara-shahr, 6th–9th centuries A. D.; Miran, ca. 9th century A. D.; Lop Nor; Yotkan; Akterek; So-yung-chêng, etc.) in Chinese Turkestan and westernmost China. At Yotkan the Gandhara influence is marked, although purely Chinese motives of decoration sometimes occur; Akterek shows numerous analogies (e. g. glazed handles of the shape common on Roman lamps).
- Wright** (A. R.) Chinese tree-worship and trial by ordeal. (Folk-Lore, Lond., 1911, XXII, 233–234, 1 pl.) Note on case of tree-worship near the city of Yung-Ping-Fu, province of Chihli.

#### INDONESIA, AUSTRALASIA, POLYNESIA

- Barrows** (D. P.) The Negrito and allied types in the Philippines. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 358–376.)
- Bean** (R. B.) Philippine types. (Ibid., 377–389, 9 pls., 2 fgs.)
- Beech** (M. W. H.) "The swine of Delaga." A Borneo fairy story told the author by one Ponghulu Arsat, a

- Tutong chief resident in Labuan. (Man, Lond., 1911, XI, 3-6.) English text only of tale concerning marriage of human beings with "pig-maidens."
- Punans of Borneo. (Ibid., 17-18.) Brief notes on method of walking, use of blow-pipe, "silent trade," etc.
- Benedict** (L. W.) Bagobo fine art collection. (Amer. Mus. J., N. Y., 1911, XI, 164-171, 8 fgs.) Notes collection from Bagobos of southern Mindinao (pagan Malays) recently installed: Dress (beadwork, brass leglets, scarf and child-hammock), man's carrying-bag, woman's guitar, hemp-fiber patterns, basketry, bamboo, etc.
- Boyd** (C. T.) A country fair in Moroland. (Century Mag., N. Y., 1911, LXXXII, 681-685, 3 fgs.) Describes Moro fair and *fiesta* held at Cotabato,—the "First Moro Agricultural and Industrial Fair." Exhibits from the Buldom Plateau, Maguindanao, from the pagan Monobos, Bilans, Tiruray, etc., were on view. Many chiefs were present from various parts of the country. The Tiruray dancing girls, Moro girls, etc., were attractions.
- Brown** (G.) A secret society of ghoulish cannibals. (Man, Lond., 1911, XI, 68-69.) Brief description of the *kipkipto* (initiation; eating of flesh stripped from dead bodies) society of the region about Bom and Eratubu on the west coast of New Ireland. This ritual cannibalism was practiced to get back the strength, spirit, and influence lost by death in war, etc.
- Brownell** (A.) Turning savages into citizens. (Outlook, N. Y., 1910, xcvi, 921-931, 10 fgs.) Treats of the Moros of Mindanao and Jolo and the work of Gov. Finley in establishing the "Moro exchange" at Zamboango, leading to "a revolution of savage customs and manners, modes of living and in dealing with each other and with the Government."
- Conant** (C. E.) Consonantal changes and vowel harmony in Chamorro. (Anthropos, St. Gabriel-Mödling, bei Wien, 1911, VI, 136-146.) Discusses with numerous examples change of Indonesian *p* to *f* in Chamorro, *b* to *p*, *k* to *h*; the *rid* and *rg* laws; parasitic *g* or *gw*; also the influence of *i* on an *o* or *u* of the following syllable,—*o* becomes *e* and *u* becomes *i*. The vowel *a* is also subject to similar harmonic change.
- Monosyllabic roots in Pampanga. (Journ. Amer. Orient. Soc., N. Y., 1911, xxxi, 389-394.) Pampanga shows a number of monosyllabic roots, due to contraction from the corresponding Indonesian dissyllabic forms (a list of 35 is given). The author notes "an instructive tendency to restore the dissyllabic character of the affected words which, as monosyllables, were felt to be incomplete, by prefixing a colorless vowel, generally *a*." Pampanga shows "a variety of striking phonological peculiarities not shared by its neighbor (Tagalog)."
- Dempwolff** (O.) Sagen und Märchen aus Bilibili. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 64-102.) Native texts with translations of 10 tales and legends (2 totemic tales, a savior-legend,—7 minor tales of the sky-woman, the flute-player, origin of coconut, fire, kava, tobacco, why dogs do not speak any more) obtained in March-April, 1906 from an 18-year old man from Bilibili (Astrolabe Bay, Kaiser-Wilhelmsland, German New Guinea). Totemism is here understood as "belief in relationship with, or descent from, animals (e. g., as here, crocodile and pig). Kilibob and Manumbu, the brothers, figure as saviors; fire was obtained from the *pu*denda of an old woman; tobacco came from the stars; the coconut grew up from the skull of an old dwarf.
- E. W. Clark** collection from New Zealand (The). (Univ. of Penn. Mus. J., Phila., 1911, II, 30-42, 15 fgs.) Gives extracts from Cook's account of the New Zealanders (pp. 31-35). Also notes on tattooing, house-posts, paddle-blades, carved heads of wooden staves and blades of *tiahas*, *mere* or jade club, whale-bone clubs, carved wooden dancing clubs, carved wooden boxes, *heitiki* or personal ornament of jade, etc.
- Fischer** (H. W.) Planggi-Tücher aus Atjeh, Sumatra. (Intern. Arch. f. Ethnogr., Leiden, 1911, XX, 1-6, 2 pls.) Figures and describes 2 silk *planggi*-cloths (one white, one pink)

- from Achin, collected by Capt. Veltman in 1907 and now in the Royal Ethnographical Museum, technique, ornamentation, etc. These cloths belong with "tie and dye work." The native names of the various parts, devices, processes, etc., are given.
- Gomes (E. H.)** Notes on the Sea Dyaks of Borneo. (Nat. Geogr. Mag., Wash., 1911, xxii, 695-723, 26 fgs.) Treats of history, peculiar fashions, long communal houses, catching fish with poison, hunting crocodiles, edible birds' nests, etc. The illustrations (costumes of women, children, houses, industrial scenes, fishing, warriors, blow-pipe, etc.) are good. The article is based on the author's *Seventeen Years among the Sea Dyaks of Borneo* (N. Y., 1911).
- Ingram (J. N.)** Wood-carving in New Zealand. (Century Mag., N. Y., 1911, LXXXII, 773-775, 5 fgs.) A few notes on Maori carvings with illustrations (house-decorations, bowl, etc.) from photographs.
- Knapp (C.)** Deux statuettes de l'Île de Pâques. (Bull. Soc. Géogr. Neuchâtel, Neuchâtel, 1910, xx, 465-466, 2 pls.) Brief description, with figures of two wooden statuettes from Easter I., in the Ethnographic Museum of Neuchâtel, and not cited by Lehmann in his *Bibliography of Easter I.* published in *Anthropos* in 1907.
- Kunz (G. F.)** New Zealand jade. (Amer. Mus. J., N. Y., 1911, xi, 57-58.) Notes on occurrence, uses, etc. The Museum possesses the largest (3 tons) specimen of jade in any collection,—obtained in 1902 from South Island, N. Z.
- Lang (A.)** Mr Mathew's theory of Australian phratries. (Man, Lond., 1911, xi, 85.) Argues against M.'s view that phratries in Australia "are the result of a combination with *connubium* of two races, primarily distinct." It does not seem physiologically possible.
- Kabi sub-class names. (Ibid., 3.) Points out perplexity resulting from different statements of Howitt and Mathews. L. thinks Mathews is right about female descent. See Mathews (R. H.).
- Lowie (R. H.)** The new South Sea exhibit. (Amer. Mus. J., N. Y., 1911, xi, 53-56, 3 fgs.) Treats of Maori carved canoe prow and (particularly) statue of Maori warrior by S. Neandros, from a cast made of Hautuotangi, a young Maori, playing during the winter of 1910, in the Hippodrome, New York.
- v. Luschan (F.)** Zur Stellung der Tasmanier im anthropologischen System. (Z. f. Ethnol., Berlin, 1911, XLIII, 287-289.) Critique of article of H. Basedow in previous volume on the Tasmanian skull as an insular type. According to Dr v. L. the Tasmanians are Melanesian, not Australian, although both these of course have the same ancestors. The spiral hair-form may have first arisen among the pigmies and may, indeed, be somewhat connected mechanically with dwarf-growth. See also remarks of Klaatsch on pages 291-292.
- Über Pygmäen in Melanesien. (Ibid., 1910, 939-945, 2 fgs.) Discusses the question of pigmies in Melanesia (certain skeletal remains indicate the former existence of small-statured people on the Admiralty Is.; in various parts of New Guinea living pigmies have been met,—on the Gogol by Lauterbach, on the central Ramu by the German expedition of 1896, among the Kai by Pöch and Neuhaus, etc.). According to Dr v. L., a very small skull from the Kaiserin-Augusta River and certain small skulls from New Ireland and New Britain are those of pigmies. He is of opinion that pigmies, wherever found, are merely local stature-varieties of man, fixed racially by long isolation, retaining subsequently in changed environment their acquired characters.
- Zur Ethnographie des Kaiserin-Augusta-Flusses. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 103-117, 35 fgs.) Treats of the pottery (large clay vessels, decorated in the style of European prehistoric, face-urns, with pigs' heads; covers decorated with conventionalized human faces; vessels in form of a human face; painted clay pigs' heads, etc.), carved and painted (human face) hair-ornaments of *Erythrina* wood, and other specimens of wood-carving (bird hair-ornament and another bird-carving; canoe-beaks; horns, end-pieces for betel-cases, etc.), textile

objects (masks, rain-mantle), prepared skulls, etc., chiefly from the central Kaiserin-Augusta River, New Guinea,—these specimens are now in the Berlin Ethnological Museum.

— Vier alte Helme aus Polynesien. (Ibid., 118, 4 figs.) Note on four old coconut-fiber helmets (two have feather ornaments). Two are from the Cook collection (Tuburi), the exact origin of the other two is not known, though undoubtedly from some part of Polynesia.

**Maass (A.)** Wahrsagekalender (kutikå) im Leben der Malaien Zentral-Sumatras. (Z. f. Ethnol., Berlin, 1910, XLII, 750-775, 1 pl., 21 figs.) Treats in detail, with facsimile Ms., of the *kutika* or divinatory calendars of the Malays of Central Sumatra, their varieties, use, etc. The two chief varieties are the five-sectioned and the seven-sectioned. The word *kutika* is of Sanskrit origin. The author's collection of *kutikas* came from Taluk on the Kuantan and Gunung Sahilan on the Kampar Kiri. Hindu influence is marked.

**Mathews (R. H.)** Matrilineal descent in the Kaiabara tribe, Queensland. (Man, Lond., 1911, XI, 100-103.) Criticises Lang and Thomas, who have been misled by the data in the late Mr Howitt's book, and his mistaken report of the Kaiabara divisions.

**Mayer (O.)** Die Schiffahrt bei den Bewohnern von Vuatom, Neu-Pommern, Südsee. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 257-268, 1 pl., 21 figs.) Treats in detail of the manufacture, equipment, ornament, use, etc., of vessels among the natives of Vuatom (New Pomerania) in the South Pacific: Rafts (of bamboo, banana-stems, etc.), toy-boats (of coconut shells, leaves), outliers, instruments used, progress of work and "magic" (songs, etc.) employed, paddles, masts, sails, etc., canoes in ceremonial and art. The natives of Vuatom are skilful navigators. Boys of seven know how to paddle and steer; women show less ability in managing boats.

**Modigliani (E.)** Il tatuaggio degli indigeni dell' Is. Sipora, Arcipelago Mentavei. (Arch. p. l'Antrop., Firenze, 1910, XL, 450-454, 8 figs.)

Treats of tattooing (with males a sign of right to sit in meetings, etc.; with women mere ornament) among the natives of Sipora, one of the islands of the Mentawai group, off the coast of Sumatra. The native names of all the lines, etc., are given. Volz is wrong in thinking that recondite meanings are hidden in these terms. Mentawai tattooing follows the anatomical lines of the body.

**Moszkowski (M.)** Die Völkerstämme am Mamberamo in Holländisch-Neuguinea und auf den vorgelagerten Inseln. (Z. f. Ethnol., Berlin, 1911, XLIII, 315-346, 8 figs.) Treats of the coastal and inland tribes of the river Mamberamo, etc., in Dutch New Guinea. Coastal tribes' situation, migrations, physical characters (certain things suggest the Veddas and wild tribes of Farther India,—hair, small stature, bony structure, short limbs, convex upper lip, etc.), languages (those of coast tribes Malayo-Polynesian; the interior tribes Papuan), temperament and imagination (great liars and gesturers), intelligence and desire for knowledge (very inquisitive; interested in European languages and clever at repeating words), clothing and ornament (tattooing among coast-tribes only), origin-legend (human ancestor a great fish), totemism, marriage-customs, religion (good and evil spirit; culture-hero tale of coast-tribes, etc.), songs and dances (Papuan have marked dramatic sense; amulets consecrated in dances at the full moon), trade, hunting (pigs, cassowaries, etc.), food and its preparation. Inland tribes taller and more powerfully built; art-sense rude as compared with tribes of the Augusta River; paddle unknown generally on south river; rôle of women more important than among coast tribes; food-differences between the sexes; homosexual orgies of "men's house"; imitation of boys with festival in "men's house," etc. In the discussion Hr Neuhauss suggested missionary influence in the culture-hero legends and the flood-myth and Hr W. Müller noted that the test of Papuan as against Melanesian languages was grammatical not lexical. Hr Neuhauss also doubted whether

these inland tribes were "genuinely Papuan."

— Bericht aus Neu-Guinea. (Ibid., 1910, XLII, 948-953.) Reports progress under date of July 25, 1910, from the mouth of the Mamberamo. A vocabulary of 600 words of the Kamboi Ramboi Koassa and data concerning their religion, festivals, customs, etc., were obtained. The deities Mangossi (creator and ruler of the dead) and Sinombi (evil spirit) of the coast tribes (pp. 949-950) are not known to the inland peoples; the moon-cult of the coast tribes has developed into a religion. Amulets are much in use. M. obtained material in three native languages, 30 phonographic records, 150 photographs, measurements of 60 individuals, a large number of drawings, ethnological specimens, etc.

**Neuhauss (R.)** Über die Pygmäen in Deutsch-Neuguinea und über das Haar der Papua. (Ibid., 1911, XLIII, 280-287.) Treats of the pigmies of German New Guinea (the chief center is in the Sattelberg region near Finschhafen). Physical characters (broader-skulled than the taller tribes, very small hands and feet, short and broad ear, convexity of upper-lip part), etc. The Pigmies of New Guinea are not a mere chance phenomenon (they have a rôle in myth and story); they are not a product of "misery." At pages 282-285 the hair of the Papuans is discussed,—form, color, etc. (artificial coloring is known). The frequent occurrence of blond hair among Papuans, according to N., separates them from the African Negro, whom they resemble so closely in some other hair-characters. In the discussion Fritsch pointed out that the resemblance of the hairs of human races of the same hair-type (there are only 3 hair-types) is often astonishing, although these races may not belong to one and the same "human race," as generally understood.

— Reise nach Deutsch-Neu Guinea. (Ibid., 1911, XLIII, 130-132.) Notes on visit to Kaiser Wilhelmsland in 1908-1910. N. brought back with him hundreds of photographs of natives, etc. The results of the expedition will shortly be published in 3

large volumes. The most remarkable object hitherto reported from New Guinea is a small figure of hard green stone exceeding in technique all other stone objects from this region, but altogether Papuan. The green stone is found at Huon Gulf, where the figure was used for "magical" purposes. See also p. 140.

— Kinematographische und phonographische Aufnahmen aus Deutsch-Neuguinea. (Ibid., 136-138, 1 fig.) Further notes on expedition of 1908-1910. The numerous cinematograph pictures include men and women at work, war-games of children, mock-fights of adults, domestic and cooking operations, games of adults and children, stages of pottery-making, etc. Phonograph records include flute-song, drum-language, dances, etc. The remarkable greenstone figure is reproduced on p. 137.

**Raymund (P.)** Die Faden- und Abnehmespiele auf Palau. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 40-61, 10 pls., 86 fgs.) Briefly describes with names and reproductions 76 (and a number of sub-varieties) string-figures, etc., known among the children of the Pelew Is. natives as *chalidebáol*, i. e. "gift of the *chalid* (spirits or higher beings)." Nos. 1-12 are played by two people, the rest by one. Tales go with these games. Among the figures are: house, tortoise, crab, various fruits, stars, clouds, fishes, flies, souls, baskets, various birds, women and men at work, sun, plantation, birds in nest, war, peace, etc. In a number of these figures several things are represented at once.

**Reiber (J.)** Kinderspiele in Deutsch-Neuguinea. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 227-256.) Describes briefly 113 plays and games of children (target and shooting games, war-games, 7; bathing games, 17; animal-games, 21; hunting-games, 16; planting-games, 4; dance-games, 5; hopping and jumping-games, 10; catching-games, 4; ball-games, 3; throwing and hurling-games, 2; guessing-games, 3; musical and noise-games, 4; fire-games, 6; miscellaneous, 11) among the natives of German New Guinea. Of these 113 games 31 are common to all the tribes con-

- cerned; the others are distributed as follows: Tumleo 43, Juo 54, Momoken 46, Poeyk 45, Zaura 41, Murik 73, Monumbo 65, Zepa 55, Mibát 58. The richness of animal-plays is noteworthy, scarcely any important animal is omitted (the significance of animals for the natives and a deep nature-feeling account for this). Many hunting games are merely imitations of the hunt, e. g., in Mibát. Planting-games which are very common and much liked are not so much in vogue as animal and hunting-games. The dance-games are not numerous (almost all have songs) but the children are very fond of them. The fire-games result from the high respect in which fire is held among these tribes. The games in the sand and water offer many points of contact with those of European children at the seashore. The children have a marked tendency to invent new games (one invented in 1906 is noted on p. 253). Genuine girls' games are very rare (even domestic, or household ones). Games of adults seem unknown, but they sometimes participate in those of the children. Most games belong to certain seasons, months, etc. Evening (a moonlight night is ideal) is the preferred time for play.
- Schlaginhausen (O.)** Über Siedlungsverhältnisse in Süd-Neumecklenburg. (Z. f. Ethnol., Berlin, 1910, XLII, 822-829, 3 fgs.) Treats of the form of dwellings and their grouping in villages at Tamm in the Muliama district of New Mecklenburg, observed at three different intervals. The typical hut is oval, but rectangular also occur. The dwelling-houses are one for each family. There are also cooking-houses, "men's houses," storehouses, boat-houses, etc. Nearby is the grave-yard. Considerable changes sometimes take place within a short time.
- Schmidt (W.)** Die tasmanischen Worte zur Bezeichnung archäolithischer Werkzeuge. (Ibid., 915-919.) Discusses the etymologies of Noetling (see *Amer. Anthropol.*, 1909, N. S., XI, 784) for Tasmanian words denoting archeolithic implements. Father S. is not willing to believe that the Tasmanian language had only one designa-
- tion for all varieties of stone. Complete knowledge of the language would probably reveal other special words.
- Smith (H. W.)** Notes on Tahiti. (*Nat. Geogr. Mag.*, Wash., 1911, XXII, 947-963, 17 fgs.) Some of the illustrations (fishing, fruit-carrying, native house, pig-roasting) are of ethnological interest. A few notes on the natives, food, torchlight fishing, cooking, houses, tree-climbing, etc.
- Speiser (F.)** Mitteilungen von den Neuen Hebriden. (Z. f. Ethnol., Berlin, 1911, XLIII, 307-308.) Under date of March 8, 1911, Dr S. reports collections of skulls and osteological material, photographs, measurements, etc., from Espiritu Santo and Big Bay. The people who make the feathered arrows live in the mountains of West Santo; they also possess pottery. Polynesian mixtures are to be met with on the coast.
- Strong (W. M.)** Note on the Tate language of British New Guinea. (*Man*, Lond., 1911, XI, 178-181.) Vocabulary of some 160 words. The language seems to be "Papuan, but quite distinct from the Elema, Namau, and Bamu groups of Papuan dialects, and also from the Papuan languages of German New Guinea."
- Walden (E.)** Die ethnographischen und sprachlichen Verhältnisse im nördlichen Teile Neu-Mecklenburgs und auf den umliegenden Inseln. (*Korr.-Bl. d. D. Ges. f. Anthr.*, Hamburg, 1911, XLII, 28-31.) Notes on ethnography and linguistics of northern New Mecklenburg and the surrounding islands (author was in the Bismarck Archipelago more than two years). There are 3 culture-zones in this region: that of central New Mecklenburg about Panakondo and in Tabar; that of northern New Mecklenburg, best represented within Fesoa-Lauan linguistic group; and that of New Hanover.
- Wallis (W. D.)** Australian marriage classes. (*Man*, Lond., 1911, XI, 36-38.) Critique of views of Rev. J. Mathew, as to origin of Australian marriage classes, from two phratries representing "two ancient, distinct races, which amalgamated to form



the Australian race,"—class exogamy founded on race-exogamy. See Lang (A.).

**Wendler (J.)** Zur Feuer- und Nahrungsbereitung der Marshallinsulaner, Südsee. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 269-276.) Describes fire-making (rubbing; twirling method of Truck Is. in Carolines, not known); "oven" or cooking-hearth; preparation of arrow-root flour in detail (pp. 270-272); preparation of the *mogan*, a "national dish" made from the *pandanus* fruit.

**Williamson (R. W.)** Solomon Island notes. (Man, Lond., 1911, XI, 65-68, 1 pl.) Treats of taboo-signs (representations of crocodile, half shell stuck in tree, bundles of leaves or plants in end of split sticks) in palm-grove; fear of ghost; superstitious village desertion; food sacrifice, etc. The people concerned are the primitive natives of the Rubiana Lagoon (New Georgia) and of the island of Kulambangra near Gizo.

**Wiszwianski (H.)** Les îles Palau. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 467-489, map.) Contains (pp. 483-488) some notes on the Pelew natives (who are fast disappearing), taken from the work of Kubary.

**Woodford (C. M.)** Note on bone spear-heads from the New Georgia group, British Solomon Islands. (Man, Lond., 1911, XI, 120-122, 2 fgs.) Describes and figures two spear-heads, made from human femurs and mounted on wooden shafts, discovered on the site of a very old burying-place. They are said to be "of most unusual and hitherto unknown shape."

**Worcester (D. C.)** Field sports among the wild men of Northern Luzon. (Nat. Geogr. Mag., Wash., 1911, XXII, 215-267, 53 fgs.) Treats of fermented drinks, keeping the head-hunters in good humor, the bird-dance of the Benguet-Lepanto Igorots, wild dances of Bontoc, wrestling, Bontoc slapping-game, foot-races, greased-pole contest, tug-of-war, nose-flute, Ifugao dances, etc. Some of these games and sports have been introduced by the Americans.

## AMERICA

**Abel (A. H.)** The Indians in the Civil War. (Amer. Histor. Rev., N. Y., 1910, xv, 281-296.) There were divisions among the Indians of the Indian Territory, etc.—the Comanches, Seminoles, and Creeks split into two factions. Sometimes a single tribe went for the South. The Choctaws were pro-slavery and the Chickasaws went over to the South.

**Activities of the Anthropological Department of the Field Museum of Natural History.** (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 168-169.)

**Adan (E.)** Las danzas de Coatetelco. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 133-194, 7 pls.) Treats of the dances held at Coatetelco in the Tetecala district of the State of Morelos in connection with the festival of the Virgin of Candelaria, the last Sunday of January, on the shore of the lake of Coatetelco. There are several dances by children from 7 to 15 years of age, having no recitative or dramatic element. The "Los Vaqueros" dance (music and texts of the three parts are given on pages 144-177) is a dramatic piece treating of the customs, etc., of the Indian *vaqueros*. On pages 177-183 are given music and text of a briefer dramatic dance, "Los Moros," concerned with the struggle between the Moors and the Christians and the victory of the latter. The dramatic dance, called "Los Tecuanes" (pp. 183-190) is given in mixed Aztec and Spanish. On pages 191-194 the author compares these modern dances with those of the ancient Aztecs, of which they are "degenerations," but of which they have preserved many interesting features. These Indians, now very mixed, are the descendants of the Aztec tribe of the Tlahuicas. The Virgin of Candelaria is looked upon as the titular divinity of the lake, and festivals are held to prevent it drying up.

**Allen (A. R.)** Hospital management and the training of Indian girls as nurses. (Red Man, Carlisle, Pa., 1911, IV, 54-72.) Gives results of hospital-management and nurse-training at Carlisle Indian School. Since

- Feb., 1911, monthly weighings of individual pupils have been in vogue. Physical examinations are made with records on card-index. Indian girls make successful nurses.
- Barnard** (W. C.) A rare Missouri flint. (*Amer. Anthropol.*, Lancaster, Pa., 1911, N. S., XIII, 172-173, 1 fig.)
- Barnett** (A.) Étude sur le mode de fabrication des frondes péruviennes antiques. (*J. Soc. d. Amér. de Paris*, 1910 [1911], N. S., VII, 117-119.) Treats briefly of the method of manufacture of bandages from the Incaic tombs of Peru. Mme B. has made a specialty of the study of ancient Peruvian fabrics and tissues.
- Barry** (P.) The ballad of the Broomfield Hill. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1911, XXIV, 14-15.)
- Beauchamp** (W. M.) The Pompey stone. (*Amer. Antiq.*, Benton Harb., Mich., 1911, XXXIII, 7-11, 1 fig.) Interesting account of the history of an inscribed stone, purporting to date from 1520, "found" in the town of Pompey in 1820. The evidence gathered by Dr B. proves it to have been a "plant" of quite an ordinary sort. The stone is still in Albany.
- Bebeau** (G.) The origin of thunder. (*Red Man*, Carlisle, Pa., 1911, III, 340.) Brief legend of northern Minnesota Chippewa that, whenever it thunders, three Indians, who went up into the clouds, are hunting in "the happy hunting-grounds."
- Belmar** (F.) Sistema silábico en las lenguas de la familia Mixteco-Zapoteca-Otomí. (*An. Mus. Nac. de Arqueol.*, México, 1910-1911, II, 264-271.) Treats of the syllabic system of Chatino, Chinantec, Papabuco, Amuzgo, Mixtec, Cuicatec, Mazatec, Popoloca, Otomí. These languages all present only apparent monosyllabism and Najera is wrong in thinking that real monosyllabism is their chief characteristic. No one of the tongues of the group in question can be said to be truly a "monosyllabic" or "isolating" language. Monosyllabism here is largely due to shortening.
- Beuchat** (H.) *et* Rivet (P.) La famille betoya ou tucano. (*Mém. Soc. de Ling. de Paris*, 1911, XVII, 117-164.) Treats of the Betoyan (Tucano) family, with bibliography, comparative vocabulary, grammatical sketches, and texts. The authors recognize a western, a northern, and an eastern group,—tribal lists for each are given (pp. 3-14). For the western group vocabularies (Tama, Correguaje, Proje, Encabellado, and Icaguato), texts (*Pater Noster* from Brinton and Teza; Sign of the Cross, *Pater Noster*, *Ave Maria*, *Credo*, and Christian Doctrine, from Gonzalez Suarez), and grammatical sketch, with additions to Brinton; the northern group is represented by the brief Betoya vocabulary of Hervas and the *Pater Noster* of Adelung,—to which are added (after F. Müller) some grammatical notes. On pages 42-48 the authors discuss the possible relationship of the Betoyan with other stocks, especially the Chibchan, and find evidence enough to convince them that the language called *Betoya* (hitherto considered the northern representative of the stock) should be classed as Chibchan, thus removing it from the so-called Betoyan stock altogether. For the western and eastern groups (Tucano, etc.)—the last have been recently studied by Koch-Grünberg, the name "Tucano family" is suggested (p. 164).
- Affinités des langues du sud de la Colombie et du nord de l'Équateur. Groupes Paniquita, Coconuco et Barbacoa. (*Muséon*, Louvain, 1910. Extr. 1-94.) Discusses the grammatical and lexicological relationships of the Paniquitian, Coconucan, and Barbacoan languages with one another and with Chibchan. At pp. 9-20 is a comparative vocabulary of Barbacoan, Paniquitian, and Coconucan; at pp. 45-60 a comparative vocabulary of Barbacoan-Coconucan-Paniquitian and Chibchan (grammatical resemblances with Chibchan are considered at pp. 61-86). Resemblances with Quichuan, Chocoan, etc., are also discussed. The authors are of opinion that the Paniquitian, Coconucan, and Barbacoan tongues belong to the Chibchan stock,—the Barbacoan going with the Talamanca and related group, the Paniquitian and Coconucan forming another group together. The most developed languages of the Chibchan stock are the Chibcha and Paez; among the most primitive is the Colorado, which

has "an astonishing resemblance to the Talamanca."

**Beyer** (H.) Existe en el Códice Fejérváry-Mayer un representación de Huitzilopochtli? (An. Mus. Nac. de Arqueol., Méx., 1911, II, 531-536, 2 fgs.) B. argues that the blue figure on page 25 of this Codex is not, as Professor Seler contends, the god Huitzilopochtli, but the black and red Tetzcatlipoca.

— La astronomía de los antiguos mexicanos. (Ibid., 1910-1911, II, 221-243, 1 pl., 17 fgs.) Treats of ancient Mexican astronomy: The constellations and the Aztec calendar; sun, its symbolic animals, etc.; the moon; the planets (Venus, Earth), the Milky Way, comets, etc. The deities referring to these are also considered.

— Das Auge in der alt-mexikanischen Symbolik. (Arch. f. Anthrop., Brnschw., 1911, N. F. X, 39-42, 27 fgs.) Treats of the eye in ancient Mexican symbolism (the various Codices, etc.). The eye appears as a star; conventionalized eyes as hair and breast ornaments, etc.; eye represents death and night so closely related to it; west is represented by the star-eye, being the region of night; "eye of darkness" found elsewhere in connection with the gods; eye as light or fire, also life, and *chalchiuilitl*.

— Der 28tägige Monat der alten Mexikaner. (Mitt. d. Anthr. Ges. in Wien, 1910, XL, 238-248.) Cites from the *Popul Vuh*, the Codex Borgia, etc., evidence that the ancient Mexicans and Mayas possessed a month of 28 days.

**Bingham** (H.) The ruins of Choquequirau. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 505-525, 4 pls., 3 fgs., 2 maps).

**Bistrup** (A.) Eskimo women in Greenland. (Century Mag., N. Y., 1911, LXXXII, 668-674, 4 fgs.) Treats of child-life, houses and furniture, labor and work of women (preparations of seal-skins, covering kayks and women's boats, tent-building), summer and winter life, physical and mental characters, dress and ornament, death, etc. Author is wife of the Danish Governor of Greenland.

**Blanchard** (R.) Encore sur les tab-

leaux de métissage de Mexique. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 37-60, 9 pls., 5 fgs.) B. continues his interesting and valuable discussion of the *métissage*-pictures in the Museum of Mexico and of the terms applied to the representatives of the various mixtures of white with Indian and negro or both. In the Mexican Museum are a series of paintings of "castas de Mexico, época colonial," and a large canvas in 16 compartments, dealing with the like subject; in the Paris Museum are other paintings, which, with those of the Mexican Museum, are probably due to Ignacio de Castro, by whom the large canvas was hardly executed. The list of degrees of *métissage* is discussed with some detail by Dr B., with references to the work of J. J. Virey, *Hist. Nat. du Genre humain* (Paris, au IX; 2e éd., 1824), in which a list is given; and to the section on *mestizos* (table of "castas" given) in A. L. Herrera and R. E. Cicero's *Catálogo de la Colección de Antropología del Museo Nacional* (Mexico, 1895). In the Museum of Madrid are likewise 18 pictures (from Peru) relating to these *métissage* (one is reproduced on p. 57). The 16 paintings and the one large canvas in the Mexican Museum are reproduced in this article. Dr B. concludes that there is a great lack of precision about some of the terms used to denote degrees of *métissage*. The word *chino*, e. g., "does not mean the same thing at the Paris Museum, in Mexico, at the Madrid Museum, and . . . in China."

**Boas** (F.) Ethnological problems in Canada. (J. Roy. Anthr. Inst., Lond., 1910, XL, 529-539.) Supplements paper of 1906 with similar title. Intensive study is needed for the interior of Labrador, the eastern part of the Mackenzie Basin, the northern interior of British Columbia, the Kootenay valley, and southern and western Vancouver Id. Dr Boas believes that the Iroquoian stock is of southern, not northern origin, and does not belong to "the northern marginal area." Athapaskan adaptability he ascribes to lack of intensity of culture rather than to race.

**Bradley** (W. W.) Some Mexican

- transportation scenes. (Nat. Geogr. Mag., Wash., 1910, XXI, 985-991, 10 figs.) Some of the illustrations (ancient Mexican method of hoisting ore in mines, etc.) are of ethnologic interest.
- Brant-Sero** (J. O.) O-nō-dah. (J. Amer. Folk-Lore, N. Y., 1911, XXIV, 251.)
- Breton** (A. C.) Sixteenth International Congress of Americanists. (Man. Lond., 1911, XI, 69-74.) Gives brief résumés of principal papers read at Vienna in 1910.
- Some American Museums. (Ibid., 97-100, 1 pl., 1 fig.) Treats briefly of American Museum of Natural History (N. Y.), Brooklyn Institute, Peabody Museum (Cambridge), Yale University Museum, Academy of Sciences and University of Pennsylvania (Philadelphia), National Museum (Washington), Costa Rica National Museum (San José). The illustrations relate to painted pottery from Costa Rica.
- Bringas** (R. A.) Cuauhtémoc. Su nacimiento y su educación. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 285-312, 1 fig.) Treats of the birth and education of Cuauhtémoc, son of Montezuma II, born in 1502, and the state of Mexico and the time.
- Bushnell** (D. I., Jr) Myths of the Louisiana Choctaw. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 526-535.)
- New England names. (Ibid., 235-238.)
- Carter** (C.) How the Nez Percés trained for long distance running. (Red Man, Carlisle, Pa., 1911, IV, 15-16.) Training began in October, —cold baths, warm baths (or sweat baths) with plunges into cold water, light dinner, clinging test, short runs, then longer runs, running up hill, etc.
- Christmas among the Nez Percés. (Ibid., III, 252-254.) Describes ceremonies of Nez Percés of northern Idaho (annual *Tukyawa* dance, wardance, etc.).
- Chamberlain** (A. F.) Über die Bedeutungen von "amerikanisch," "Amerikaner" usw. (Globus, Brunschwg., 1910, XCVIII, 341-343.) Discusses the various meanings of the term *American* in English and other languages.
- The Uran: a new South American linguistic stock. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 417-424.)
- The present state of our knowledge concerning the three linguistic stocks of the region of Tierra del Fuego, South America. (Ibid., 1911, XIII, 89-98.)
- David Boyle. (Ibid., 159-164.)
- Sur quelques familles linguistiques peu connues ou presque inconnues de l'Amérique du Sud. Étude d'orientation linguistique. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 179-202.) Treats briefly with bibliographies and distribution-map of 42 minor stocks: Apolista, Arda, Cañari, Canichaná, Cayubába, Chango, Chapacura, Chavanté, Cholona, Churoya, Corabéca, Covaréca, Curavéca, Curucanéca, Curuminaca, Hypurina, Ité, Itonama, Itucalé, Juri, Léca, Lorenzo, Mocoa, Moséténé, Móvima, Mura, Ocorona, Otomaca, Otuqué, Péba, Piaroa, Puinavi, Puquina, Saliva, Sanavirona, Ticuna, Timote, Trumai, Uro, Yahua, Yaurura, Yuracaré.
- Recent literature on the South American "Amazons." (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 16-20.)
- Chamberlin** (R. V.) The ethno-botany of the Gosiute Indians. (Mem. Amer. Anthropol. Ass., Lancaster, Pa., 1911, II, 329-405.) After account of Gosiute environment (formerly all of the generally desert territory bordering Great Salt Lake on the south and extending westward into eastern Nevada), vegetal products used as food, beverages, chewing-gums, smoking, domestic objects, habitations, medicinal plants, and some features of word-formation in the Gosiute language, the author gives a list of plants according to scientific names, with popular and Gosiute equivalents (pp. 360-384); also (pp. 385-405) a list according to Gosiute names, with scientific and popular equivalents.
- Chapman** (J. W.) The Indian of the Yukon; his helps and his hindrances. (Red Man, Carlisle, Pa., 1911, III, 446-449.) Notes bad effects of contact with "civilization." Advocates compulsory education and thinks that

- criminal legislation "should take account of the fact that he is clannish, and extremely sensitive to the sentiment of the community in which he lives." The Yukon Indians "are a race well worth preserving."
- Clark (A. B.)** The Indians of Rosebud. (So. Wkmm., Hampton, Va., 1911, XL, 42-45.) Notes on progress of Siouan Indians of Rosebud Agency. These Dakotas are becoming "regenerated Americans." Mr C. does not favor mixed marriages.
- Cloud (B.)** How the Great Spirit taught the Dakotas to pray. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 12, 4.) Tale of young man, whom mud-turtle (changed into Indian warrior) told to fast and commune with Great Spirit. He then received from a beautiful Indian maiden a medicine bundle, in which was the peace pipe.
- Collins (G. N.) and Boyle (C. B.)** Notes on Southern Mexico. (Nat. Geogr. Mag., Wash., 1911, XXII, 301-320, 17 fgs.) Contains some notes on Indians, etc. Some of the illustrations (mat-weaving, cotton-loom, market-scene, etc.) are of ethnologic interest.
- Crampton (H. E.)** British Guiana and Brazil to Mount Roraima. (Amer. Museum J., N. Y., 1911, XI, 283-293, 12 fgs.) Some of the illustrations are of Ackawois Indians.
- Crow tobacco dance (The).** (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 9, 8.) Brief account by Dr R. H. Lowie, reprinted from the *N. Y. Times*.
- Currier (C. W.)** Seventeenth International Congress of Americanists. First Session—Buenos Aires. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 595-599.)
- Denison (T. S.)** Aryan origin of the Aztecs. (Rec. of Past, Wash., 1911, X, 229-231.) Author believes that he is "able to say beyond the possibility of mistake that Nautl, the language of the Aztecs, is Aryan and very closely allied to Sanskrit," and that the Aztecs came from western Asia, etc. Examples of correspondences are given,—the *poch* of *Uitzilopochtli*, e. g., is identified with Persian *baga*, Russian *bog*, "God." In several works published from 1907 to
- 1911, Mr D. has elaborated this impossible theory.
- Diguet (L.)** Le maïs et le maguey chez les anciennes populations du Mexique. (J. Soc. d. Amér. de Paris, N. S., VII, 1910 [1911], 5-35, 2 pls., 7 fgs.) Treats of maize and maguey among the ancient Mexican peoples: Terminology (list of names of plants, parts, products, etc., with etymologies), uses (list of foods, drinks, etc.,—*pulque* in particular and *mes-cal*), titular divinities of maize (the goddess Centeotl, the Mexican Ceres, and her various names) and *maguey* (Tezcatzoncatl and the other divinities relating to *pulque*), bibliography. The products of maize and its utilization among the ancient Mexicans figured much less in their domestic economy than did those of the maguey plant, which Acosta termed *Arbol de las Maravillas*.
- Dimock (J. A.)** A despoiled people. (Outlook, N. Y., 1911, Vol. xcvi, 201-206, 5 fgs.) Treats of present conditions of the 300 Seminoles in the Everglades and Big Cypress Swamp in Florida. According to the author, "little stands between the Seminole and starvation but the few remaining alligators." A reservation ought to be decreed for them.
- Donehoo (G. P.)** Carlisle and the red men of other days. (Red Man, Carlisle, Pa., 1911, III, 429-445, 8 fgs.) Treats of the conflicts and councils held at Carlisle in 1753, 1756, 1763, etc.
- The soul of the red man. A study. (Ibid., 317-322.) General reflections on Indians past and present.
- Dunn (J. P.)** The preservation of Indian names and languages. (Ibid., 333-336.) Argues for preservation,—"Indian languages are becoming extinct much more rapidly than the Indians themselves," through the Americanization of the younger Indians (e. g. the Miami). Etymology of *Wabash* (p. 335) from Miami *wahpashikki*, an inflected form of the adjective "white," implying that "the noun it qualifies stands for something that is bright or pure white, inanimate and natural, such as a stone or a shell."
- DuPuis (L.)** The creation of man.

- (Carlisle Arrow, Carlisle, Pa., 1911, VII, no. 34, 1.) Brief Sac and Fox legend of Ketchi-manito and Matchi-manito.
- Eastman** (C. A.) Life and handicraft of the northern Ojibways. (So. Wknn., Hampton, Va., 1911, XL, 273-278, 4 fgs.) Notes on fishing and hunting, use of birch-bark, wild-rice harvesting, net-making, canoes, skin-dressing, utensils, etc., of the Ojibwa of Lake of the Woods, Rainy Lake, etc.
- A canoe-trip among the northern Ojibways. (Red Man, Carlisle, Pa., 1911, III, 236-244, 6 fgs.) Notes on trip in summer of 1910 to Indians of Leech Lake, Bear Island, Red Lake, etc., in the region between Lake Superior and the Lake of the Woods.
- Eigenmann** (C. H.) Notes from a naturalist's experiences in British Guiana. (Nat. Geogr. Mag., Wash., 1911, XXII, 859-870, 8 fgs.) Abstracted from the author's *The Fresh Water Fishes of British Guiana* (Carnegie Mus. Mem., Vol. V). Contains some notes on Indians of the country (fish-fences, poisoning, etc.).
- Ellis** (E. W.) The raccoon and the opossum. (Red Man, Carlisle, Pa., 1911, III, 344.) Brief Sac and Fox tale of origin of the opossum's "smile."
- Emmons** (G. T.) Native account of the meeting between La Pérouse and the Tlingit. (Amer. Anthrop., Lancaster, Pa., 1911, N. S., XIII, 294-298, 1 fg.)
- The potlatch of the North Pacific Coast. (Amer. Mus. J., N. Y., 1910, X, 229-234, 6 fgs.) Notes on potlatch of Tlingit, a complex observance developed probably out of "a simple feast for the dead in primitive days."
- Engerrand** (J.) Informe sobre una excursión prehistórica en el Estado de Yucatán. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 245-259.) Gives results of a geological study of certain regions of Yucatan. No remains of "fossil man" were discovered. During the quaternary most of the region in question was covered by the sea.
- Ettawageshik** (E.) The formation of gold. (Red Man, Carlisle, Pa., 1911, IV, 27.) Very brief Ottawa legend ascribing the origin of gold to the yellow leaves of autumn blown about by the winds after the deluge.
- Fassett** (E. C. B.) The new mural paintings and the industries they portray. (Amer. Mus. J., N. Y., 1911, XI, 130-137, 5 fgs.) Describes the first four of a series of mural paintings by Will S. Taylor: Weaving a Chilkat blanket, Steaming and decorating a Haida canoe, Tsimshians making *eulachon* butter, and A Bella Coola family making "bread."
- Fewkes** (J. W.) The butterfly in Hopi myth and ritual. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 576-594, 1 pl., 3 fgs.)
- Note on the occurrence of adobes in cliff-dwellings. (Ibid., 434-436, 2 pls.)
- Fish design** on Peruvian mummy cloth. (Amer. Mus. J., N. Y., 1910, X, 251-254, 4 fgs.) Résumés article of C. W. Mead in *Putnam Anniversary Volume*.
- Flores** (M.) Juegos de bolitas. (Rev. de Folk-Lore Chileno, Santiago, 1911, II, 63-110, 31 fgs.) Detailed description, with explanations of all technical terms, of the games of *bolitas* (marbles) as played by children in the city of Los Angeles, Province of Biobío, between 1890 and 1893; also the game of *pallalla* (a girls' game chiefly,—a sort of "jackstones") as played in Santiago and Los Angeles.
- Friday** (M.) Ancient customs of Arapahoos. (Carlisle Arrow, Carlisle, Pa., 1911, VII, no. 39, 4.) Notes on errors concerning the Arapaho, Sundance, etc.
- Friedemann** (M.) Vorlage eines Gipsabgusses des Schädeldaches von *Diprothomo platensis* Ameghino. (Z. f. Ethnol., Berlin, 1910, XLII, 929-938, 5 fgs.) Treats of the *Diprothomo platensis* Ameghino in connection with a plaster-cast of the cranial vault. F. thinks the *D. plat.* does not depart far enough from recent man to justify the contentions of Ameghino. Dr v. Luschan believes that Ameghino's *Diprothomo*, rightly oriented, "differs in no way from the normal average European of our time." Pendants of the *Diprothomo* skull could be found in any great collection of crania in Europe. The cranial resemblances of man and the small monkeys (*Midas*, *Chrysothrix*,

- Kallothrix*, etc.), Dr v. L. thinks, are external and superficial.
- Friedmann** (M.) Dallin's statue, "The Appeal to the Great Spirit." (Red Man, Carlisle, Pa., 1911, IV, 25-26.) This statue "epitomizes what the artist has tried to show is the 'lost cause' of the red man."
- Gabriel** (C.) The fiestas of the Serrano Indians. (Ibid., 254-255.) Brief notes on fiestas (singing, dancing, peon-playing, dolls for the dead), on the Protero Reservation in Southern California.
- Stories of the Serrano. (Ibid., 1911, IV, 82.) Folklore concerning bear, eagle, horn-toad.
- Galloway** (A. C.) An interesting visit to the ancient pyramids of San Juan Teotihuacan. (Nat. Geogr. Mag., Wash., 1910, XXI, 1041-1049, 8 fgs., map.) Treats briefly of the pyramids "El Sol" and "La Luna," etc. Most of the illustrations do not relate to the pyramids.
- Gamio** (M.) Los monumentos arqueológicos de las inmediaciones de Chalchihuites, Zacatecas. (An. Mus. Nac. de Arqueol., México, 1911, II, 467-492, 8 pls., 5 plans.) Gives results of 3 months' expedition in 1908 to the ruins of near Chalchihuites. Natural and artificial caves; fortifications (on the Cerro de El Chapin) and other grouped and isolated structures; the hall of columns and other buildings at Alta Vista; the objects discovered, —a human skull, trepanned during life, pottery of two types, mosaic ornaments, fragments of turquoise, etc., stone hatchets, sea-shells, stone objects of various sorts. The buildings of Alta Vista are unornamented, but many of the specimens found are profusely ornamented. According to Sr G., the ruins of Alta Vista are closely related to those of La Quemada, etc. They also "constitute the northern limit of structures with distinctive architectonic features (stairways, columns, etc.), whose relations are with the buildings of Central, South and Southeastern Mexico." In other words, "they form a real transition between the North and the South"—influences of "Pueblo" culture are recognizable.
- Gann** (T. W.) Exploration carried on in British Honduras during 1908-9. (Ann. Arch. & Anthr., Liverpool, 1911, IV, 72-87, 3 pls.) Gives results of excavations of large and small mounds at Saltillo, Douglas, Moho Cay, Boston, Corozal, Benque Viejo, Patchacan, Sarteneja, San Estevan, Consejo, Chetumal Bay, etc. The pottery inclusarios, etc., of Saltillo closely resemble those found in the valleys of the Usumacinta and Rio de la Passion. Three kinds of burial seem to have been practiced (from poorest class to priests and chiefs, etc.,—the grave-gifts increasing in number and in value). On Wild Cane Cay a copper ornament ("if not a head of Christ, undoubtedly a Christian symbol"), indicating Spanish influence, was found. At Boston was located a principal center for the manufacture of stone implements and weapons. Sarteneja was the site of a considerable pottery manufactory, several small mounds there being composed entirely of potsherds. Near Morales was found a "Santo," or Indian idol of stone.
- Geddes** (J., Jr.) Canadian-French, 1908. (Roman. Jahresb., Erlangen, 1911, XI, 280-343.) Bibliography of Canadian-French for 1908, with entries 1285-1534 covering: Biography, education, French production, the Champlain tercentenary, history and geography, language (pp. 311-313), literary, science, travels, periodical literature, writings in English dealing with French Canada (pp. 332-343.) *Oka*, cited on p. 329 as an Iroquois name, is rather Algonkian.
- Gerard** (W. R.) Kalamazoo. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 337-338.)
- Gilfillan** (J. A.) The evils of annuities to Indians. (Red Man, Carlisle, Pa., 1911, III, 323-332.) Argues for giving the Indian and half-blood "a chance to be men."
- Gordon** (G. B.) A trip to Chichen Itza. (U. of Penn. Mus. J., Phila., 1911, II, 10-21, 8 fgs.) Notes on visit in summer of 1910. Of the Mayas Dr G. observes, "living among the ruined palaces of their ancestors, they retain in their humble way many marked attributes of a cultivated people." Chichen Itza "awaits excavation to bring it into line with the other cities of the ancient world."

- Gould** (I. R.) Customs of the Alaskans. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 4, 1.) Items from old man of Unga on houses (barabaras), courage-test, manner of sleeping and telling when it was morning.
- Grenfell** (W.) The Labrador fishermen. (So. Wkman, Hampton, Va., 1911, XL, 617-623, 5 fgs.) Notes (p. 622) introduction of reindeer. Today "there are practically no Eskimo south of Hamilton Inlet, but north of that there are about 1,500" (p. 617).
- Grinnell** (G. B.) The great mysteries of the Cheyenne. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 542-575, 2 fgs.)
- Hagar** (S.) The four seasons of the Mexican ritual of infancy. (Ibid., 1911, N. S., XIII, 229-234, 5 fgs.)
- von Hansemann** (D.) Ein syphilitischer Schädel aus Südamerika. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 128-130, 1 fg.) Discusses a pre-Columbian skull (now in the Museum für Völkerkunde) from Salta in the Calchaqui valleys of Argentina, which the author thinks bears on the frontal bone, etc., clear indications of syphilitic disease. Certain injuries to the nose point to subsequent lupus also.
- Harrington** (J. P.) The phonetic system of the Ute language. (Univ. of Colo. Stud., Boulder, 1911, VIII, 199-222.) Lists vowels and consonants of the Mognache and Capote dialect of the Southern Utes, with numerous word lists exemplifying their uses. Striking instances of modification of sound by sound are noted. Ute has "a voiceless counterpart of every voiced sound." There is no coming together of consonants. Ute speech "is composed of syllables of apparently practically equal length, which each consists either of a vowel only, or of a consonant plus a vowel."
- A key to the Navaho orthography employed by the Franciscan Fathers. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 164-165.)
- The numerals "two" and "three" in certain Indian languages of the Southwest. (Ibid., 167-168.)
- The origin of the names Ute and Paiute. (Ibid., 172-173.)
- A brief description of the Tewa language. (Ibid., 1910, N. S., XII, 497-504.)
- Hartman** (C. V.) Le calebassier de l'Amérique tropicale. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 133-145, 4 pls., 1 fg.) Ethnobotanical study of the calabash-tree (*Crescentia cujete*) of tropical America,—Costa Rica, Nicaragua, Salvador, Mexico, etc. The use and ornamentation of the fruit are described, and, on pp. 13-15, is given (French text only) an Aztec legend of the origin of this tree.
- Henning** (P.) Apuntes etnográficos sobre los otomíes del Distrito de Lerma. (An. d. Mus. Nac. de Arq., Hist. y Etnol., México, 1911, III, 57-85, 9 pls., 7 fgs.) Gives results of investigation of the Otomi Indians of the district of Lerma, State of Mexico. Situation, name and number (altogether 194,790, of which 55,251 in the State of Mexico), origin and history (Spanish conquest no less cruel than the Mexican), religion (the survival of ancient heathen customs is noted; chapels of San Nicolás Peralta, with veneration of crosses here and at Acapulco; images of the Virgin and Jesus with heathen features, etc.), physical characters, dwellings, food, clothing, education and character, etc. The author is somewhat optimistic as to the possibility of improving these Indians. The great majority still make almost exclusive use of their mother-tongue.
- Hewett** (E. L.) Two seasons' work in Guatemala. (Bull. Amer. Arch. Inst., Norwood, Mass., 1911, II, 117-134, 27 pls.) Gives results of investigations of 1910 and 1911 at ruined city of Quirigua. After briefly describing the clearing away of underbrush, trees, etc., the author gives a few notes on previous investigations, the situation and physical conditions. The architectural remains (the residential part,—the houses were probably bamboo huts thatched with palm,—has perished), the sculptures (greater and lesser) are then considered. The greater include the high pedestal group, the low pedestal group, the zoomorphic group, the group without pedestal; the lesser monuments consist of three specimens found near together in the Cere-



monial Plaza. At Quirigua "the perfect chastity of all the sculptures is noteworthy," and there is an "absence of war implements and scenes of combat" as well as also "an entire absence of scenes of sacrifice, cruelty or bloodshed." The figure of the Great Turtle at Quirigua "is undoubtedly the crowning achievement of a native American sculpture, so far as is now known." Stela E. of Mandslay is "the largest shaft in the whole Maya land." In the minor ruins outside of Quirigua proper some interesting discoveries may yet be made.

**Highstone** (L. S.) The Indian play of Hiawatha. (So. Wkmn., Hampton, Va., 1911, XL, 93-99, 3 fgs.) Brief account of play, based on Longfellow's poem, as given annually by the Ojibwa Indians at Yawwaygamug, Michigan,—the Indian village "is built along the shores of a beautiful little inland lake in the very heart of the virgin forest." The theater is a natural one. The play, in Ojibwa, lasts four or five hours.

**Hillman** (L.) One of the Seneca stories. (Red Man, Carlisle, Pa., 1911, III, 251.) Cites Seneca belief that world will end when work of old woman who mends great canvas (torn by thunder-storms) is finished.

**Hill-Tout** (C.) Report on the ethnology of the Okanák'ën of British Columbia, an interior division of the Salish stock. (J. R. Anthropol. Inst., Lond., 1911, XLI, 130-161.) Treats of habitat, tribal divisions (formerly 10 permanent villages or settlements), language (brief outlines of grammar, etc., pp. 137-141, with native texts and interlinear translations of 3 legends), early home (migration has been from southeast), contact with whites (effect on lives and conditions; decrease in numbers), religious and mythological ideas (first-fruits ceremonies; prominent rôle of Coyote; "the snow-dance of Coyote," a legend bringing out the Indian ideas of the relation between a man and his personal totem or *snam*, pp. 135-137). Pages 144-161 are occupied with English texts only of 10 myths: myth of Coyote; the making of the sun; stealing fire from the upper world; how Coyote brought the sal-

mon up the Columbia; skunk and fisher; Coyote, his four sons and the grizzly bear; Coyote and fox; the lazy boy; the grandchildren of the mountain-sheep; fisher and martin.

**Hrdlička** (A.) Contribution to the anthropology of Central and Smith Sound Eskimo. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, V, 177-180, 20 pls.) Treats, with details of measurements, etc., of seventeen skulls (9 male, 6 female, 2 children) from Southampton Island and adjacent regions, and of four skulls of Smith Sound Eskimo (who died in New York), with observations of other skeletal parts, measurements, etc. On pages 223-230 are given the details of anthropometric measurements of 6 living Eskimo from Smith Sound (3 men, 1 woman, 1 boy, 1 girl), brought to N. Y. by the Peary Expedition in 1896. Dr H. concludes that "the rarity of pronounced dolichocephaly precludes any considerable recent blood relation with the Eskimo from Labrador or lower Greenland," and also "the Southampton Island and all other Eskimo crania present absolutely no racial affinity with either the diluvial or posterior European crania, and their comparison, except for contrasts, should once for all be abandoned; the kinship of the Eskimo is with Asia and America" (p. 214). Between the Southampton Island and Smith Sound crania was found "an unexpectedly close affinity in all the principal features." This indicates that the Hayes collection of Eskimo skulls needs re-investigation. The measurements of several Eskimo when living and of their skeletons, when dead, enable Dr H. to state that caution is necessary in using, e. g., Manouvrier's tables (based on whites) for calculating the stature from the long bones,—some marked differences are noted. The Southampton Id. Eskimo are now believed to be practically extinct. They were known as Sagdlirmiut, first reported by Capt. Lyon in 1825.

**Ingegnieros** (J.) Sarmiento y Ameghino. (Arch. de Pedagog., La Plata, 1911, IX, 203-224.) Comparative study of Sarmiento and Ameghino as men of genius,—men of genius in general, the social function of genius,

morals, faith, imagination, social adaptation, etc.

**Johnson (F. C.)** Reminiscences of Rev. Jacob Johnson, M.A., first pastor Presbyterian Church, Wilkes-Barré, 1772-1790. (Proc. & Coll. Wyom. Hist. & Geol. Soc., Wilkes-Barré, Pa., 1910, II, 103-200, 1 pl.) Contains many references to the Indians (Six Nations, etc.), mission labors (particularly Wheelock's), etc. Rev. J. J. is on record as advocating the teaching of the Indian language in the Wheelock school, believing it to be more important than Latin for the equipment of a missionary." He was a man of some genius.

**Jones (W.)** Notes on the Fox Indians. (J. Amer. Folk-Lore, N. Y., 1911, XXIV, 209-237.)

**ten Kate (H.)** Sur quelques peintres-ethnographes dans l'Amérique du Sud. (L'Anthropologie, Paris, 1911, XXII, 13-35, 1 fig.) Treats of Humboldt; E. F. Poeppig, author of *Reise in Chile, Peru und auf dem Amazonenstrom* (2 vols., 1835), the 24 plates of which contain some figures of Indians (Pehuenches, Peruvians, etc.); J. B. Debret, author of *Voyage pittoresque et historique au Brésil* (3 vols., 1834-1839), the illustrations to which contain ethnic types, portraits, figures of ethnographic objects, etc., besides composite pictures and groups,—among the Indians represented are Guaycurus, Botocudos, Puris, Patachos, Macharis, Camacan, Charruas, Guaranis, Juris, Maxurunas, Juripassés, Goyanas, etc., and other plates relate to Portuguese, Creoles and Negroes; J. M. Rugendas, part of whose sketches were published in 1836 in *Das Merkwürdigste aus der malerischen Reise in Brasilien* and later in *Mexico und die Mexicaner; Landschaftsbilder und Skizzen aus dem Volksleben* (1855),—the South American Indians figured in the former are Botocudos, Camacans, Machacalis, Puris, Coroados, Copos, Araucanians, Peruvians, Pehuenches, Patagonians, etc., and negroes are also represented; P. J. Benoit, author of a *Voyage à Suriname* (1839), containing pictures of Caribs and Bush-Negroes in particular; George Catlin, the South American material in whose *Life among*

*the Indians* (1861) and *Last Rambles* (1868) hardly entitle him to high rank, and make one question the actuality of his travels in S. A.; A. F. Biard, author of *Deux années au Brésil* (Paris, 1862), in whose pictures the comic and the caricature are too prominent,—the Indians represented are Mundurucus, Araras, Muras, etc., and some of his types were reproduced by Figuier, in his *Les Races humaines*, while some of the larger pictures made by him are in the Museums of Europe (three are also in the Museum of La Plata; F. Keller-Leuzinger, author of *Vom Amazonas und Madeira* (1871; Engl. ed., 1874),—the Indian tribes represented are Muras, Araras, Mundurucus, Parentintins, Caripunas, Moxos, etc.; H. Florence, some 20 of whose pictures of Indians (Mundurucus, Apiacas, Bororos, Guanias, Chamacocos, etc.), have been reproduced by K. v. den Steinen in *Globus* (vol. 75); W. von den Steinen, illustrator (Bakairis, Suyas, etc.), together with J. Gehrts, of the two ethnological works of K. von den Steinen; A. Methfessel, whose albums of sketches, drawings, etc., relating to the Argentine date from 1872-1892; J. F. Villanueva (painter of Araucanian Indians); G. Boggiani, author of *I Ciamacoco and I Caduvei*.

— *Observations au sujet des Recherches anthropologiques sur la Basse-Californie par le Dr P. Rivet*. (Ibid., 37-40, 1 fig.) Reiterates belief in Melanesian element in S. Californian Indians, substantiated by researches of Rivet, also their relationship to the race of Lagoa Santa. The presence of certain tall skeletons among the Pericus may be due to an old Yaqui mixture. See also pp. 374-375.

**Kelsey (F. W.)** A persistent forger. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 26-31.) Treats of the archeological forgeries in Michigan from 1891 on. See the *Amer. Anthrop.*, for 1908; also Starr (F.).

**Kennedy (A.)** The coming of the new year. (Red Man, Carlisle, Pa., 1911, III, 454.) Notes on observation of New Year by Seneca Indians. The "man who is seen only once during the year," and who questions parents

about the behavior of children recalls the Santa Claus of Europe,—perhaps the Indian custom is of foreign origin.

**Keshena** (E.) Legend of the catfish. (*Ibid.*, 256.) Menominee story of mark on head of catfish due to hoof of moose, whom their ancestors tried to kill as he came to drink and feed.

— How the hunter punished the snow. (Carlisle Arrow, Carlisle, Pa., 1911, VII, No. 37, 4.) How hunter, who had had his feet frozen by the snow, made winter melt away. Brief legend of the Menominee. Also in *Red Man*, 1911, III, 342-343.

**Kinnaman** (J. O.) Chippewa history as told by themselves and French documents. (*Amer. Antiq.*, Benton Harbor, Mich., 1911, XXXIII, 32-40.) Treats of the prehistoric struggle with the Hurons, Missions and Missionaries (Father René Menard), etc.

**Kinnaman** (M. M.) Is Dr Curry right? (*Ibid.*, 24-29, 4 fgs.) Treats of views expressed by Dr E. S. Curry in his *Prehistoric Races of America, etc.*, that the original home of civilization was Tulan, a continent now sunk beneath the Pacific, whence it first went to Asia and thence to America as the "Mound Builders," a white race conquered by the Indians. The author of this article seems to believe that "the oldest prehistoric race in America was Caucasian, and it came from the west over the sea." See also pp. 71-72.

**Koch** (F. J.) The Riverside Indian School. (*So. Wkmn.*, Hampton, Va., 1911, XL, 219-222, 5 fgs.) Notes success (at present 32 tribes—chiefly Mission Indians—are represented) of Sherman Institute at Riverside, Calif., established in 1901.

**Koch-Grünberg** (T.) Die Uitoto-Indianer. Weitere Beiträge zu ihrer Sprache . . . nach einer Wörterliste von Hermann Schmidt, Manáos, Brasilien. (*J. Soc. d. Amér. de Paris*, 1910 [1911], N. S., VII, 61-83.) Gives classified vocabulary (2 cols. to page) on pages 62-73, and grammatical notes (pp. 73-83) on pronouns, nouns, verbs. This is a welcome addition to the linguistic material of the little-known Uitotan stock of Northwestern Brazil, espe-

cially as regard morphology and grammar.

— Aruak-Sprachen Nordwestbrasilien und der angrenzenden Gebiete. (*Mitt. d. Anthr. Ges. in Wien*, 1911, XLI, 33-153, 22 fgs., map.) This first section, besides ethnographic notes (pp. 33-52) on the Arawakan tribes of N. W. Brazil (Baré, Baníwa, Uarakéna, Yavitéro, Karútana, Katapolitani, Siusi, Ipéka, Tariána, Kauyari, Yukúna), etc., contains extensive vocabularies in phonetic transcription (pp. 56-153) of all these languages but Kauyari, from Dr K.'s own material, to which is added a brief word-list of the last from Schmidt. For comparison, words in other vocabularies of a number of these languages, from Wallace, Cou-dreau, Natterer, Schmidt, Tavera-Acosta, Montolieu, Crevaux, Spix, Chaffanjon, Melgarejo, are given. According to Dr K., the whole Caiarý-Uaupés region, now largely peopled by tribes of the Betoyan stock, must, as the river-names suggest, have been once in the possession of Arawakan peoples. Acculturation of the Betoyan tribes from Arawakan sources has also occurred. This monograph adds much to the linguistic data of the region in question.

— Die Miránya, Rio Yapurá, Amazonas. (*Z. f. Ethnol.*, Berlin, 1910, XLII, 806-914, 10 fgs.) Brief account, with figures of various ethnic types of the Miránha of the Rio Yapurá. On pages 903-912 are given vocabularies of the Imihitá-Miránya, Fã-ai, Miranha and Miranha-Oirá-Açu-Tapuya; and on pp. 913-914 some examples of the use of possessive and verbal prefixes. Dr K. was among the Miránya in 1905.

**Kroeber** (A. L.) Phonetic elements of the Mohave language. (*Univ. Calif. Publ. Amer. Arch. and Ethnol.*, Berkeley, 1911, X, 45-96, 15 pls.) Gives, with indications of lip-positions and numerous tracings, details of Mohave phonetic system,—vowels, labials, interdental, dental-alveolars, alveolar-prepalatals, post-palatals and velars, breaths and glottal stops, stress and pitch accent, etc. According to Dr K., "it is probable that every Mohave stem word, and every syntactical word except those closing

in a few grammatical terminations like *-h*, *-ic*, and *-m*, ends in a vowel." Mohave vowels are all characterized by slight lip movement. Mohave has no labio-dental sounds (*p*, *v*, *m*, and *w* are bilabial). The back-consonants are all stops. A short trilled *r* occurs. There are two *h* sounds. The normal accent in Mohave is heightened pitch rather than increased stress.

— The languages of the coast of California north of San Francisco. (Ibid., 1911, IX, 273-435, map.) Treats of Miwok, Pomo, Yuki, Wiyot, Yurok, Karok,—phonetics, grammar, vocabulary, etc. Numerous examples illustrating morphological and grammatical peculiarities, lists of roots and radicals, vocabularies and texts with interlinear translations are given for each stock. In California, "kindred languages are very similar in structure, however much they differ in a large proportion of their vocabulary." The Costanoan languages are thought to be genetically related to Miwok, the dialects of which are discussed on pages 292-319 (these tongues are without prefixes). Pomo is "completely non-pronominal, that is, non-incorporative." The words of Yuki, with few exceptions "are either monosyllabic or resolvable into monosyllabic stems and suffixes." Yurok and Wiyot have certain close structural resemblances, but few lexical identities are known so far. As Dr K. remarks: "That two languages belong to the same morphological type, or group, does not prove them genetically related in America. A common origin can be asserted only on the basis of lexical correspondence."

— Phonetic constituents of the native languages of California. (Ibid., 1911, X, 1-12.) Dr K. notes the predominance of open vowels and "general reluctance toward lip movements"; rarity of nasal vowels (common in Siouan); frequent association of glottal stops with vowels; stop consonants with moderate stress of articulation; lengthened or doubled stop consonants (in northern Paiute, Miwok, etc.); prevalence of the "intermediateness" sound-type; surds and sonants; sparse representation of

fricatives except of the *s* type; occurrence of *r* in a number of languages.

— The languages of the American Indians. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXXVIII, 500-513, 2 maps.) Treats of the character, distribution, etc., of Indian languages, the Uto-Aztecan and Algonkian stocks in particular (with distribution maps of Uto-Aztecan, Eskimoan, Athapaskan, and Algonkian). The conservation of these languages is pointed out and some popular errors noted (e. g. the idea of the "scanty vocabulary" of Indian tongues. Methods of scientific study of phonetics and of grammatical structure are discussed, also the writing of Indian languages.

— Shellmounds at San Francisco and San Mateo. (Rec. of Past, Wash., 1911, X, 227-228, 1 fg.) Résumés briefly results of Nelson investigations of 1909-1911. Dr K. considers probable the estimate of Mr Nelson that the beginnings of at least some of these deposits are 3,000 years old or more.

**Kunike** (H.) Beiträge zur Anthropologie der Calchaqui-Täler. (Archiv f. Anthrop., Brnnschw., 1911, N. F. X, 203-225, 3 pls., 14 fgs., map.) Treats with descriptions (pp. 204-217) and details of measurements (pp. 220-225) of 240 crania from various parts of the Calchaqui region of Argentina. The great majority of the skulls are deformed, but only 5 have pathological characters. The male skulls run from about 1,400 to 1,500 ccm. in cranial capacity, the female from 1,200 to 1,300 ccm., the total range being from 1,010 to 1,710 ccm. The index-types are 4,—normal brachycephalic, *ca.* 90, deformed *ca.* 100; normal dolichocephalic *ca.* 80, deformed *ca.* 75. The preponderatingly brachycephalic element may have come from the north, while the less numerous dolichocephalic element may represent the indigenous population.

**Leden** (C.) Musik und Tänze der grönländischen Eskimos und die Verwandtschaft der Musik der Polareskimos mit der der Indianer. (Z. f. Ethnol., Berlin, 1911, XLIII, 261-270, 5 fgs.) Treats of Eskimo music and dances (the author was in Greenland, west and north in 1909, east in 1910).

The old drum-dance and duel-song exist still on the east coast and among the Polar Eskimo,—relics also at Umanatsiak, on the west coast. The Polar Eskimo songs are of individual composition, and their melodies have often no texts, unlike those of the east and west coast in general (here occur comic and satirical songs, love-songs, animal-pantomimes). Specimens of songs (melody and text) are given from Eskimo of Umanatsiak (west), North Star Bay (Polar), Cape Dan (east), with American Indian songs (Thompson R., Hopi) for comparison. According to L., the music of the Polar Eskimo is very closely related to that of the Indians; not so that of those of the east and west coasts.

**Lehmann (W.)** Ergebnisse einer Forschungsreise in Mittelamerika und Mexiko 1907-1909. (Ibid., 1910, XLII, 687-749, 12 fgs., map.) This valuable monograph gives the results of Dr L.'s archeological and linguistic investigations in Central America and part of Mexico during the years 1907-1909. The farthest extension of prehistoric Mayan culture is on the islands of Fonseca Bay; the proto-Mexican culture extended beyond long. 85°, lat. 10°; the northern intrusion of South American stocks is traceable into Guatemala. According to Dr L., the Sumo languages are closely related to the Mosquito, and with them belong also the Matagalpa-Cacaopera (see pp. 714-723) and, remotely the Paya, Jicaque, Lenca and Xinka (a comparative vocabulary is given on pp. 724-727). The Pipil (pp. 728-734) is closely related to ancient Nahuatl. The archeological problems in Salvador are numerous,—here we have to deal with tribes related to the "Mayoide Zwischen-völker" of Mexico (Totonacs, Olmecs, Xicalanca), i. e., peoples, whose culture suggests the Mayas, without their language belonging to that stock. The archeological types include simple stone-yokes (the eastern limit of these is in Salvador); certain flat conventionalized stone sculptures of human heads; three-cornered stone sculptures of the Palma-type; great stone sculptures of the Chac-Mol type; alabaster vessels; clay vessels with metallic

luster; figure-vessels suggesting the Zapotec funeral urns of Oaxaca, etc. The Coribici, Caribici, or Curubici Indians represent a stock, formerly more widely diffused, of which the Guatusos (or "wild Ramas") and the Ramas are remnants. The ruins of Copan indicate the former high culture of the Mayan Chorti, whose influence in eastern Salvador and Honduras is pre-Pipil. The language-distribution map lists 15 stocks: Mixe-Zôque; Mixteco-Zapotec; Huave; Aztecan; Mayan; Subtiaba; Xinka-Lenca-Jicaque-Paya; Matagalpa-Cacaopera-Sumo-Ulua-Mosquito; Rama-Guatuso; Voto-Guêtare-Talamanca-Terraba-Bonica (Chibchan); Guaymi-Dorasque; Cuna-Choco; Cueva (Coiba); Cariban (Karif, Island Carib). But some of these identifications and applications are still doubtful.

**Lehmann-Nitsche (R.)** Vocabulario Chorote ó Solote, Chaco occidentale. (Rev. d. Museo de La Plata, 1910-1911, XVII, 111-130.) Gives (pp. 115-128) classified vocabulary (following model of the *Tablelle zur Aufnahme südamerikanischer Sprachen* issued by the Berlin Ethnological Museum), containing words obtained from Chorotes of S. Pedro de Jujuy by the author in 1906 (besides others obtained in 1909 at Ledesma, Jujuy, in 1909 by S. Debenedetti; also Mataco words obtained by the author and Sr Debenedetti in 1906 and 1909), together with corresponding Mataco words from Pelleschi and Remedi, Nocten words from Massei, Vejoz words from d'Orbigny, etc. On pages 128-130 is a bit of Chorote phrases. The first scientific monograph on the Chorotes is that of von Rosen in 1904. The name is pronounced variously as *Chorote*, *Choroti*, *Soloti*, *Solote*,—and in 1733 Father Lozano wrote it *Xolota*.

**Lenz (R.)** See Tournier (L.).

**Levi (E.)** Sopra alcuni casi di Albinismo parziale eredo-famigliare in Negri della Lusiana. (Arch. p. l'Antrop., Firenze, 1910, XL, 454-456.) Treats of the investigation by Prof. F. Frassetto in *Att. d. Soc. Rom. di Antrop.* (1910) of one member of the family, of which three had been previously studied by L. Ac-

- cording to L., in cases of partial albinism, we have not *dermatosis* but *dischromia*.
- Lowie (R. H.)** The Crow Indians of Montana. (Amer. Mus. J., N. Y., 1911, XI, 179-181, 2 fgs.) Notes on the tobacco-dance ("a cycle of beautiful and impressive performances beginning in the early spring when the seeds of the tobacco are sown and terminating with the gathering in of the crop"), the *dupstake* or boys' military organization (imitative of adults), the "mother-in-law taboo," etc. The Crows show intelligence and capacity for progress,—“one of my Crow friends subscribes for the *Literary Digest*.”
- Lumholtz (C.)** Indiens Papagos. (J. Soc. d. Amér. de Paris, 1910 [1911], N. s., VII, 331-332.) Reproduces letter on Papagos and their country, from *La Géographie*, XXII, 56.
- MacCurdy (G. G.)** A study of Chiriquian Antiquities. (Mem. Conn. Acad. Arts & Sci., New Haven, 1911, III, XX + 249, 49 pls., 384 fgs.) Chiefly the result of “a careful study of the unparalleled collection of Chiriquian antiquities belonging to Yale University.” Stone (arrow- and spear-points, celts, polishing stones, metates, rubbing or hand stones, stools, images, ornaments, petroglyphs), pottery (unpainted, painted; stools, spindle-whorls and stamps, needle-cases, figurines, musical instruments, rattles, drums, wind instruments), metal (alloys of gold and copper, casting, articles of use, ornaments, figurines of animals, human figurines, figurines with mixed attributes, masks, plaques), etc. This monograph has a historical introduction, bibliography, and a good index. Dr McC. calls attention to “the general phylogenetic trend in the development of Chiriquian art as a whole.” Except as regards architecture, “the stone art of Chiriqui compares favorably with that of Mexico or Peru.” The great bulk of Chiriquian antiquities consists of fictile products. Classification is according to animal motives. Notable is the *armadillo* (Holmes' *terra cotta* or *biscuit*); others are *serpent*, *fish*, etc. For a small group, with distinctly Costa Rican affinities, the author proposes the name *chocolâte in-*
- cised*. The plastic origin of the *armadillo* motives asserts itself even when transferred from unpainted to painted ware. *Alligator* motives are in color not relief. Three distinct systems of painting are noted. The great majority of the metal pieces were cast, wholly or in part; the majority of the motives are composite in character. Among deities recognized are the alligator-god, parrot-god, jaguar-god, crab-god, etc. The boundaries of Chiriquian culture exceeded those of the modern province of that name, particularly in the direction of Costa Rica. Evidences of contact with and influence by S. America are not wanting.
- An Aztec “calendar stone” in Yale University Museum. (Amer. Anthropol., Lancaster, Pa., 1910, N. s., XII, 481-496, 10 pls., 3 fgs.)
- Seventeenth International Congress of Americanists. Second Session—City of Mexico. (Ibid., 600-605.)
- Macías (C.) y Rodríguez Gil (A.)** Los actuales indios tuxpaneca del Estado de Jalisco. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 195-220, 5 pls.) Treats of the modern Tuxpanecas of the State of Jalisco: Physical characteristics (measurements of men and 1 woman are given, pp. 200-206; male stature averages 1,670 mm.), clothing and ornament (men's dress has lost all its primitive character, that of the women preserves some), food, dwellings, agriculture (maize, beans, etc.), domestic animals, industries, trade, festivals and amusements (translation of images in the feast of St. Fabian and St. Sebastian), religion (Catholicism with admixtures of heathenism), superstitions (belief in witchcraft, etc.), family and society (monogamic solely; wedding ceremonies). These Indians are moral and docile.
- Manquilef (M.)** Comentarios del Pueblo Araucano. La Faz social. (Rev. de Folk-lore Chileno, Santiago, 1911, II, 1-60, 4 fgs.) Gives on pages 19-59 descriptions, in native text with translations, of Araucanian life, activities, etc.: festal dress and ornaments, house-building (bachelor's song, p. 39), branding and marking of animals, making the corral, the

- traveler's return (brief songs, p. 51), the making of *mudai* or wheat-beer (song, p. 56), the making of cider. Free renderings of all texts are also given, and at pages 59-60 a list of Chilianisms occurring in the texts.
- Mead (C. W.)** A gift from Ecuador. (Amer. Mus. J., N. Y., 1911, XI, 83, 1 fig.) Note on a stone seat from Manabi,—the Museum possesses two such, belonging to the Stapleton collection.
- Melton (A.)** The legend of Black Snake. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, NO., 10, 1.) Story of a Cherokee religious innovator who was killed by the inferior tribes.
- Michelson (T.)** Menominee tales. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 68-88.)
- On the future of the independent mode in Fox. (Ibid., 171-172.)
- Note on the gentes of the Ottawa. (Ibid., 338.)
- On the etymology of the Natick word *kompan*, 'he stands erect.' (Ibid., 339.)
- Piegan tales. (J. Amer. Folk-Lore, N. Y., 1911, XXIV, 238-248.)
- Ojibwa Tales. (Ibid., 249-250.)
- Michigan the storm-center of American archeology.** (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 12-24.) Discusses the alleged discoveries of prehistoric copper, stone, and clay relics, tablets, etc., relating the fall of man, the deluge, the creation, etc. See Kelsey (F. W.).
- Millward (R. H.)** Cuernavaca, the sun-child of the Sierras. (Nat. Geogr. Mag., Wash., 1911, XXII, 291-301, 9 figs.) Treats of Mexican town, 75 miles from City of Mexico. Contains notes on diminutive dolls made by Indian maiden (pp. 297-299), Indian pottery, evidences of ancient civilization, etc.
- Mt Pleasant (E.)** Tuscarora and Mohawk contest. (Red Man, Carlisle, Pa., 1911, III, 341-342.) Account of lacrosse game in which the Tuscaroras defeated the Mohawks, in spite of the fact that the latter hired Seneca medicine-men to help them out.
- Mumblehead (J.)** A legend of the Cherokee rose. (Ibid., 1911, IV, 28.) Brief story of Cherokee maiden who carried the wild rose from her own country to that of her Seminole lover.
- Museum (The) of Anthropology of the University of California.** (Science, Lancaster, Pa., 1911, XXXI, 794.) Note on Hearst collection in archeology and ethnology, opened for public exhibition on Oct. 4, 1911.
- Neandros (S.)** The work on the ceremonial canoe. A modified method of making plaster-casts from life. (Amer. Mus. J., N. Y., 1910, X, 238-243, 9 figs.) Treats of the paraffin-coating method of taking plaster-casts, resulting in greater accuracy of form, less disagreeable process for the model, more perfect life casts, etc. This method is used to produce the ceremonial canoe scene of the Chillkat Indians for the Museum. Other new devices are also indicated.
- Nordenskiöld (E.)** Archäologische Forschungen im bolivianischen Flachland. (Z. f. Ethnol., Berlin, 1910, XLII, 806-822, 13 figs., map.) Gives results of Hermmarck expedition to Bolivia in 1908-1909 concerning the archeology of the eastern lowlands, where a "semi-culture" existed which appears to have been completely independent of the culture of the mountain-region,—the Inca-culture never reached the plains and primeval forest here, while the rivers favored distribution from Brazil. In the Móxos country are mounds (partly dwelling-sites, partly graves,—also used for manioc-culture in swampy-lands). The burial-urns (on three supports) and certain other ceramic remains point not to Peru but to northern S. America,—indeed, the more recent pottery from the mounds belongs probably to the ancestors of the Arawakan peoples now inhabiting the Móxos region. N. is of opinion that by intermediary of the Arawaks culture-influences from northern S. America and Central America have been transmitted to eastern Bolivia and elsewhere in the heart of the continent. The early Jesuit missionaries came across remains of this semi-culture.
- Oliver (M. L.)** The snake dance. (Nat. Geogr. Mag., Wash., 1911, XXII, 107-137, 31 figs.) Well-illustrated account of the snake-dance as performed under the auspices of the Antelope and Snake priests of the Hopi (Moquis), "at the hostile vil-

- lage, 'Ho-Ta-Vila,' seven miles beyond Oraibi," a very conservative community where "missionaries are not welcome, schools do not exist, clothes are not necessary, and the old faith of the Hopi is guarded and taught with care."
- Olsson-Seffer (H.)** The Isthmus of Tehuantepec. (Ibid., 1910, XXI, 991-1002, 7 fgs.) Contains notes on the Indian tribes of the region, dress and ornament, handicraft, "royal purple," marks of an older civilization, etc. The illustrations represent dug-outs, native laborers, dances, etc.
- (P.) Agricultural possibilities in tropical Mexico. (Ibid., 1021-1040, 19 fgs.) Contains some notes on native habits, activities, etc., which some of the pictures illustrate.
- Outes (F. F.)** Los tiempos prehistóricos y protohistóricos en la Provincia de Córdoba. (Rev. Mus. de La Plata, Buenos Aires, 1911, XVII, 261-374, 134 fgs.) Treats of the prehistoric and protohistoric period in the Argentine province of Córdoba,—paleolithic and neolithic remains, etc., as represented in the collections of the La Plata Museum: Flint and stone implements, instruments, weapons, ornaments, etc.; implements, ornaments, etc., of bone and shell; metal objects, pottery, anthropomorphic figures, etc. At pages 312-317 are described and figured rock-pictures and petroglyphs from the cerro Casa del Sol, cerro Colorado, the arroyo Luampampa, etc. Of interest are the inscribed axes from Lago San Roque and the anthropomorphic figures (sex indicated by secondary characters only) from the same locality and elsewhere. A mortar found at Dalmacio Vélez is figured on p. 374. The neolithic peoples of the region, the Sanavirones, Comechingones, etc., are considered at pp. 292-307. Of the alleged evidences of pleistocene man, Dr O. considers the finds at Malagueño very doubtful, and those near the National Observatory among the least doubtful.
- Paine (C. S.)** Ethnology at the annual meeting of the Nebraska Historical Society. (Amer. Anthrop., Lancaster, Pa., 1910, XII, 728-729.)
- Parker (A. C.)** The origin of Iroquois silversmithing. (Ibid., 349-357, 4 fgs.)
- Fate of the New York State collections in archeology and ethnology in the Capitol fire. (Ibid., 1911, N. S., XIII, 169-171.)
- Additional notes on Iroquois silversmithing. (Ibid., 283-293, 5 fgs.)
- Patterson (S.)** Legend of the bear star. (Red Man, Carlisle, Pa., 1911, IV, 24.) Brief Seneca legend of Indians captured by a bear and taken up into the sky.
- Peabody (C.)** The exploration of mounds in North Carolina. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 425-433, 4 fgs.)
- Peccorini (A.)** Dialecte Chilanga. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 122-130.) Gives (translated from the Spanish of the author by le Comte Maurice de Périgny) vocabulary, 2 volumes to the page (pp. 121-126), the conjugations of the verbs "to do," "to hold," "to love," "to be," "to press," "to eat," "to drink," "to set out," "to call" etc., in the language of the village of Chilanga, north of San Francisco, capital of the Department of Morazan, Republic of Salvador.
- Perkins (G. H.)** Aboriginal remains in the Champlain Valley. Second Paper. (Amer. Anthrop., Lancaster, Pa., 1911, N. S., XIII, 239-249, 6 pls.)
- Petitot (E.)** Dates importantes pour l'histoire de la découverte géographique de la Puissance du Canada. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1911, XX, 442-452.) Useful list of the principal dates relating to geographical discovery in Canada 1496-1907.
- Porter (C. E.)** Les études anthropologiques au Chili. (J. Soc. des Amér. de Paris, 1910 [1911], N. S., VII, 202-219.) Consists of a "Bibliographie Américaniste Chilienne" (pp. 209-219) of some 205 titles, preceded by notes on the chief contributions in anthropogeography (by Vergara Flores, Solis-Varela, Guevara, Latham, etc.), ethnography (Medina, Guevara, Reiche, Philippi, etc.), linguistics (Lenz, Barros Arana, Cañas-Pinochet, Guevara, Schuller, San Roman, Echeverría y Reyes), archeology and prehistory (Barros Grez,



Cañas-Pinchet, Medina, Guevara, Vergara Flores, Latham, etc.), the anthropological and ethnological collections in Chili, etc. The bibliography of Chilian Americana is part of the author's proposed *Ensayo de una Bibliografía chilena de Historia natural*. He had previously published an article on the *Literatura antropológica y etnológica de Chile* in the *Revista Chilena de historia natural*, 1906, x, 101-127. Easter Island is included in the Chilian bibliography. Prof. Porter's *Bibliografía chilena de antropología y etnología* has appeared in the *Anales del Mus. Nac. de Buenos-Aires*, 1910, S. III, 147-188.

**Preuss** (K. T.) *Naturbeobachtungen in den Religionen des mexikanischen Kulturkreises.* (Z. f. Ethnol., Berlin, 1910, XLII, 793-804.) Treats of natural phenomena in the religions of Mexican Indians, particularly the Cora, Huichol, Mexicano, etc.: Distinction of sun and sky; identification of underworld and night-sky and the development of the latter into a lunar deity (also ancient Aztecs); earth and lunar deities as deities of fire; night and water; close connection of water with fire; conflict between moon and stars and between stars and stars; water of night; myth of creation of man.

— Die Opferblutschale der alten Mexikaner erläutert nach den Angaben der Cora-Indianer. (Z. f. Ethnol., Berlin, XLIII, 293-306, 6 fgs.) Compares the *quauhxicalli*, or sacrificial blood-vessel of the ancient Mexicans (made of polished stone) with the *treša* or gourd-vessel on the altars of the modern Cora Indians,—the interpretations by the natives of the vessel as "the world" are given. The divisions of the world are primary, the attributes assigned to the gods secondary. The symbolism of the Cora and the old Mexican vessels are strikingly similar (the *olin* is considered at some length). This example shows, according to the details given by Dr P., how the data obtainable from modern Indian tribes serves to explain and interpret the ideas and symbols of the ancient Mexicans, etc.

— Religionen der Naturvölker

Amerikas 1906-1909. (Arch. f. Religsw., Lpzg., 1911, xiv, 212-301.) Reviews, résumés, and critiques of recent works of Hodge (*Handbook of Amer. Inds.*, Pt I), Culin (games of N. A. Inds.); Boas and Rasmussen (Eskimo); Swanton (Tlingit and Haida); Teit and Hill-Tout (Salishan tribes); Sapir (Takelma); Dixon, Dubois, Kroeber, Sparkman, C. Hart Merriam (Californian stocks and peoples); Lowie (northern Shoshoni); Dorsey, Kroeber (Prairie Algonkian tribes); Dorsey, Pepper and Wilson, Wissler (Siouan tribes); Jones (Central Algonkian peoples); Parker (Iroquois); Speck (Muskogean tribes); Stevenson (Zuñi); Russell, Brown (Pima); Seler, León, Breton, Bauer (Mexican); Stempel, Tozzer (Mayas); Fewkes (Porto Rico); Koch (tribes of N. W. Brazil); Rivet (Jivaro); Nordenskiöld (Peru and Bolivia); De Goeje (tribes of Surinam); Boman (Andine region of Argentina); Latham (Araucanians); Ignace (Negroes of Brazil), etc.

**Radin** (P.) The ritual significance of the Winnebago medicine dance. (J. Amer. Folk-Lore, N. Y., 1911, xxiv, 149-208.)

**Rivet** (P.) A propos de l'origine du mot "Pérou." (L'Anthropologie, Paris, 1911, xxii, 289-294.) In this brief, well-documented study Dr R. seeks to show that *Peru* (Piru, Biru, Pelu, Beru), is identical with the Barbacoan word *pilu*, "hole filled with water," from *pi*, "water, river." The "river" in question would be the *Iscuando* of the coastal region of southern Colombia. The name *Peru* was known in Panama (where the Spaniards picked it up) long before their arrival there. The language of the Caras of Ecuador, as such names as *Tumbaviro*, *Pimampiro*, etc., suggest, was closely related to the Barbacoan.

— XVII<sup>e</sup> Congrès international des Américanistes. (J. Soc. d. Amér. de Paris, 1910 [1911], 328-331.) Gives list of papers read from *Sumários* of Dr Lehmann-Nitsche.

— Les langues Guaranies du haut Amazone. (Ibid., 149-178.) Treats of the Cocama and Omagua languages of the Tupian or Guaranian

stock,—with these two tribes are classed as Guaranian also the Cocamillas of the Huallaga and the Yurimaguas or Zurimaguas. An extensive vocabulary of both Cocama and Omagua is given. Also the text of the *Pater Noster* and the Catechism in Omagua, and some comparative grammatical notes on the two languages.

— Sur quelques dialects Panos peu connus. (Ibid., 221–242.) Treats (with bibliography and list of tribes) of the Yamiaca, Arazaire, and Pacaguara dialects of the Panoan stock. Vocabularies of each are given together with a few grammatical notes. The Arazaires are the Arasa of Nordenskiöld. Dr P.'s Yamiaca is from von Hassel, the Arazaire from Llosa, and the Pacaguara from Armentia and Heath.

**Robelo (C. A.)** Origen del Calendario Náhuatl. (An. Mus. Nac. de Arqueol., México, 1911, III, 337–350, 4 pls.) Discusses the origin of the ancient Mexican calendar with special reference to the engraved stones of Coatlan, which contain the figures of *Cipactonal* and *Oxomoco* as they are depicted in the Codices. It is to these that the account of Mendieta probably refers. R. thinks the calendar was invented at Coatlan.

**Robles Rodríguez (E.)** Ñeigurehuen-Baile de Machis. (Rev. de Folklore Chil., Santiago, 1911, II, 113–135.) Treats of the dance of the *machis* or "medicine-men" of the Mapuche or Araucanians. Detailed description with native text and translation of song used. Also (pages 114–116) text and translation of Araucanian *piuketun* or oath. The dance described was held at Lincaneo, to the south of Cautin de Temuco.

— Guillatunes. (Ibid., 1911, I, 223–249.) Describes an Araucanian *guillatun*, an ancient ceremonial upon the dream of a cacique to show the gods that the people have not forgotten their religious rites, dances, customs. Prayers and sacrifices formed part of the *guillatun*, faith in which has been lost by many Indians who have adopted the habits of the whites. At pages 245–249 are given native texts and translations of three *nillatun* or prayers used in the *guillatun*.

These ceremonies may be compared with some of those of the Plains Indians of North America.

**Roth (W. E.)** Some technological notes from the Pomeroun district, British Guiana. Part III. (J. R. Anthropol. Inst., Lond., 1911, XLI, 72–82, 15 pls.) Treats in detail of the manufacture of open-work basketry ("all baskets for permanent use are made by men, and manufactured in different styles according to the pattern of the foundation, *tuinatuku*"), traps (cylinder, spring and cage, landing-net, etc., for fish; bow-and-arrow trap, spring and fall traps, nooses, etc., for animals and birds; rat-trap), fans (Warrau, Carib, and Akkawaio) among the Arawaks and Warraus of the Pomeroun. Temporary baskets of leaves of the *ite* and the *manicole* palms are made by the Warrau women and Arawak men.

**Runnels (L.)** The struggle against darkness. (Red Man, Carlisle, Pa., 1911, IV, 27.) Brief San Poil legend of the obtaining of fire after dampness and vapors had extinguished the first camp-fires.

**Russell (J. A.)** Notes on prehistoric discoveries in Wayne County, Michigan. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 135–143.) Treats of Savage-Soper-Scotford discoveries. See Starr (F.) and Kelsey (F. W.).

**Sapir (E.)** Some aspects of Nootka language and culture. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 15–28.)

— The problem of noun incorporation in American languages. (Ibid., 250–282.)

— Anthropological division. Report. (Summary Rep. Geol. Surv. Br. Dept. of Mines, 1910, Ottawa, 1911, 284–285.) Brief account of field-work among the Nootka in Sept.–Dec., 1910 (collection of mythological and ethnological texts, museum specimens; 67 songs recorded on phonograph; observation of potlatches, doctoring ritual, puberty ceremonies, etc.), with note on work among Arctic Eskimo (Stefansson).

— An anthropological survey of Canada. (Science, Lancaster, Pa., 1911, N. S., XXXIV, 789–793.) Notes establishment on Sept. 1, 1910, of a division of Anthropology under the

- Geological Survey of Canada (with Dr Sapir in charge, Mr C. M. Barbeau as assistant in Anthropology, and Prof. H. I. Smith, as archeologist). Outlines problems and lines of work suggested. Dr S. rightly emphasizes the importance of a knowledge of the language of the natives concerned.
- Saunooke** (N.) Why the turkey is bald. (Red Man, Carlisle, Pa., 1911, III, 255-256.) Cherokee legend how turkey was singed in attempt to keep spark of fire alive. Told to account for using turkey-wing for fire-fan.
- Scanland** (J. M.) In the land of Evangeline. (So. Wkmn., Hampton, Va., 1911, XL, 231-237.) Treats of the Acadians of the Bayou Teche, La. Houses and activities, food, hunting, alligator-killing (pp. 234-336), bear-trapping, "pirates' buried gold."
- Schenk** (A.) Note sur un crâne otomi. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, xx, 457-464, 1 pl.) Describes, with measurements (cran. cap. 1,248 ccm.; ceph. ind. 83.23), a young male Otomi skull in the Ethnographic Museum of Neuchâtel, compared with Otomi skulls studied by Méréjkowski, de Quatrefages, and Hamy (6 in all besides the one here recorded).
- Schmidt** (M.) Brief vom oberen Paraguay. (Z. f. Ethnol., Berlin, 1910, XLII, 953-954.) Under date of June 1910, reports visit to Guató of Caracara. From old burial-places human bones, fragments of pottery, etc., were obtained. Two *atterados* were examined. Six different localities for picture-rocks were noted.
- Seler** (E.) Brief aus Mexico. (Ibid., 1911, XLIII, 310-315, 3 fgs.) Gives account of three weeks' visit to the ruins of Palenque with notice of old Totonac capital of Cempoallan and the ruins of an old town in the forest near Frontera. The ruins were carefully studied and drawings, rubbings, casts, etc., taken of certain parts, some hitherto not reproduced.
- Über den Internationalen Amerikanisten-Kongress in Buenos Aires und Mexico. (Ibid., 117-128.) Account of meeting with brief notes on more important papers and their authors, particularly those from Argentina, etc.
- Senet** (R.) Las conclusiones antropogenéticas de Ameghino y las ciencias afines. (Arch. de Pedag., La Plata, 1911, ix, 193-202.) Discusses the anthropogenetic theories and ideas of F. Ameghino,—the *Tetraprothomo argentinus*, *Triprothomo*, *Diprothomo platensis*, *Prothomo*, etc. S. concludes that A.'s conclusions are in accordance with ontogeny and phylogeny.
- Sergi** (S.) I rilievi cerebrali delle fosse temporalì nei crani deformati del Perù. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 271-284, 4 fgs.) Treats of the "cerebral reliefs of the temporal fossae in deformed Peruvian skulls (4 types of deformation are distinguished). According to Dr S., "to determinate conditions of artificial deformations of the skull always correspond determinate aspects of the cerebral reliefs of the temporal fossae.
- Sul *Diprothomo Platensis*, Ameghino. (Ibid., 1911, xvi, 113-122, 4 fgs.) Gives results of investigation of the fragment of a skull, considered by Ameghino to belong to a precursor of man in America. According to S., the *Diprothomo* may belong to the *Hominidae*, but differs altogether in many characters from the living type. The antiquity of the fragment is beyond doubt.
- Skinner** (A. B.) The Menomini Indians. (So. Wkmn., Hampton, Va., 1911, XL, 572-579, 6 fgs.) Notes on history (always friends of whites), population ca. 1500), religion (Christians; pagans) and mythology (good and evil powers; thunder-birds, "medicine," puberty-fasts and dreams to obtain power, lacrosse, morality (good). Among the pagans the two religious organizations, the "Medicine Lodge Society," and "The Dreamers," are still "very much alive." The old-time costumes are worn only at ceremonies.
- The Florida Seminoles. (Ibid., 154-163, 6 fgs.) Account of visit in 1910 to Seminole camps,—houses, dress and ornament, language (differences between dialects of Big Cypress and Everglades, 4 words given, p. 161), etc. The three divisions, Big Cypress, Everglades and Crow

Creek, of Florida Seminoles number about 325, and they are about holding their own. There is "a peculiar 'pigeon English'" spoken by the Indians when dealing with whites. There is said to be no admixture of negro blood.

— War customs of the Menomini Indians. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 299-312, 2 figs.)

— The Menomini game of lacrosse. (Amer. Mus. J., N. Y., 1911, XI, 139-141, 6 figs.) Describes "a ceremonial game of lacrosse [witnessed in the summer of 1910], which is interwoven with the legend of the Thunderers and revolves about the idea of the birth and death of these spirits in man." The Thunderer-legend connected with lacrosse is given (p. 140) as "gained through the interpreter from one of the oldest Indians of the tribe."

**Skye** (M. L.) The Seneca legend of the seven stars. (Red Man, Carlisle, Pa., 1911, III, 235.) The seven stars were seven sisters who disobeyed a prohibition to approach a magic fountain and were seized by the monster guardian who placed them in the sky.

— Origin of the green corn. (Ibid., 1911, IV, 28-29.) Iroquois legend of origin of maize from woman who sacrificed herself to save her people from starvation. See also 343-344.

**Smith** (H. I.) The prehistoric ethnology of a Kentucky site. (Anthr. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, VI, 173-241, 48 pls., 1 fig.) Detailed investigation of village-site (no evidences of white contact) on the Fox farm, in Mason Co., Kentucky, about 14 miles south southwest from Maysville,—the site, while prehistoric, is of no great antiquity, judging by positive evidence. The topics treated are: Resources in animal and plant materials, securing and preparation of food, habitations, tools used by men and tools used by women, processes of manufacture, games, religious objects, pipes, and amusements, warfare, dress and ornament, art, injuries and diseases, method of burial, etc. The inhabitants of the village-site built the mounds on the farm, as indicated by similarity in the artifacts found. Altogether, "the material

culture of this site in Kentucky resembles that of the Adena Mound, Baum and Gartner sites, the main or early part of the Robert Harness Mound, and the Oregonia, Fort Ancient and Madisonville sites of Ohio," and "it belongs to what Mills has termed the 'Fort Ancient culture.'" The pottery is of the poor type (Holmes' "archaic northern").

— Primitive work in metal. (So. Wkman., Hampton, Va., 1911, XL, 209-218, 6 figs.) Treats of use of iron by African negroes, copper by American Indians, etc. (also other metals in Mexico, C. and S. America). The silversmith work of the Haidas (p. 215), the Navahos, Zuñi, Iroquois is also considered.

— Minnehaha's people. (Ibid., 336-344, 6 figs.) Notes on the Siouan Indians of the Plains. Buffalo-hunting, burden-bearing, *travois*, tepee and decorations, food, fishing, fire-making, cooking uses of bone, skin, etc., pictography on skins, dances, social arrangements.

— Harvesting wild-rice in Canada and Minnesota. (Ibid., 615-617, 1 fig.) Brief account of gathering, drying rice, its uses, etc.

— The Thompson Indians. (Ibid., 23-36, 11 figs.) Treats of habitat (southern interior of British Columbia), physical type, use of Chinook Jargon, effect of white contact, activities, burial, songs, summer lodge and winter house, clothings, affection for children, basketry, etc. (pottery unknown), food, salmon-catching, drying fish, berry gathering and drying, root-drying, smoking, travel and transportation, gambling, rock-paintings (made by girls during initiation), sweat-house, social system, marriage, shamans, religion and mythology (coyote as transformer and world-shaper), art, etc. Evidences of influence of Plains tribes, Coast tribes, etc.

— Primitive ways of working stone. (Ibid., 88-93, 8 figs.) Treats of chipping and flaking, battering and pecking, grinding, incising, picking, drilling, etc., among American Indians.

— Primitive work in clay. (Ibid., 143-154, 7 figs.) Discusses origin, material, form, etc., of pottery, methods of making, decoration, etc., illus-

- trations from Mexicans, mound-builders, Pueblo Indians.
- Primitive work in skin. (Ibid., 515-520, 5 fgs.) Treats of tanning and uses of skin among Eskimo, Plains Indians, Modocs, tribes of British Columbia (dress, tipis, skin-boats, *parfleche*, boxes, pouches, drums, harness, armor, etc.).
- Hiawatha's people. (Ibid., 472-479, 4 fgs.) Besides notes on the Iroquoian Hiawatha (pp. 472-474), treats of the Ojibwa Indians of the Great Lakes (environment, language, clothing, ornament, houses, travel and transportation, canoes, food, maple-sugar, agriculture, fire-making, wild-rice, bow and arrow, etc.). It is hardly correct to state (p. 475) that Dakota "differs from the Ojibwa as Spanish does from Russian."
- Canoes of the North Pacific Coast Indians. (Amer. Mus. J., N. Y., 1910, x, 243-245, 3 fgs.) Notes on Haida sea-going canoes, Chinook, Kwakiutl, Bella Coola and other types, decoration, use, etc. Canoes are valuable property. It is very doubtful if sails were used before the advent of the whites, but strips of cedar-bark woven together preceded canvas.
- Totem poles of the North Pacific coast. (Ibid., 1911, xi, 77-82, 10 fgs.) Figures totem-poles from Haida, Tlingit, Comox, Bella Coola, etc. The art of the average totem pole "is on the whole symbolic though rather realistic in appearance." Carved house and grave posts are akin to totem poles. A crude *tamanawas* board from Bay Center (Wash.) "shows totem-pole influence south of the North Pacific culture area."
- (J. B.) Some early beliefs of Indians. (Red Man, Carlisle, Pa., 1911, iii, 453-454.) General items concerning medicine men, thunder, amulets, fasting, etc. See also *Carlisle Arrow*, 1911, vii, no. 35, 1.
- Sniffen** (M. K.) Canada and her Indians. (So. Wkmn., Hampton, Va., 1911, xl, 165-168.) Gives impressions gained from recent study of the Indian situation. S. thinks the U. S. might learn from Canada something in the avoidance of fraud and chicanery, and Canada learn something from the U. S., in the way of making Indians into citizens.
- Speck** (F. G.) Missions in the Creek Nation. (Ibid., 206-208.) Brief account of present condition of Indians and negroes in the northwestern part of the Creek Nation, Oklahoma, effects of white contact, etc. Although fifty years ago the Creeks were largely Christianized, the percentage of Christians among them seems now to be small. Many are Christian in their ethics, but pagan in all else. Many are neither pagan nor Christian. A few of the old congregations, Baptist and Methodist chiefly, are still left. To-day there are "thousands of mixed-blood negroes and Creeks, who pass either as the one or the other." In one little church, the members include negroes, Yuchi Indians, half blood Creeks, etc.
- The Jackson-Whites. (Ibid., 104-107.) Notes on the community known as "Jackson-Whites," in the Ramapo valley from Suffern, N. Y., to Goshen,—character, house, manufactures (basketry, eel-pots, wooden ware),—a collection is now in American Museum of Natural History (N. Y.). They seem to be the result of triple race-mixture, Indian-white-negro. They number some 1,500.
- A visit to the Penobscot Indians. (U. of Penn. Mus. J., Phila., 1911, ii, 21-26, 5 fgs.) Notes on visit in January, 1911,—inauguration of Indian officials (speeches were made in Penobscot), dances (round; snake or winding dance; Micmac dance by men only), wampum necklace and cradle-board now in Heye collection.
- Some Huron treaty-belts. (Ibid., 26-27, 1 fg.) Treats briefly of a wampum belt obtained from the wife of a Wyandot chief in Oklahoma, and another (obtained in 1903 from Atowa Tohonadiheta, a Canadian Iroquois), said to have been used at a treaty in 1612.
- MacHenry, the Bad-Men; a Creek Indian's story. (Red Man, Carlisle, Pa., 1911, iv, 9-11.) Tale of a French Creole and his pretended knowledge of the Indian language.
- Ceremonial songs of the Creek and Yuchi Indians. (Univ. of Pa. Mus. Anthropol. Publ., 1911, i, 155-245, 1 pl.) Gives texts and melodies,

with brief descriptions, translations, etc., of 22 Creek, and 7 Yuchi dance-songs; also 20 Creek medicine songs and formulas. At pp. 237-240 is given the Yuchi text, with English interlinear and free translations, of the legend of the origin of diseases and medicines; and at pp. 241-245 the music of two Shawnee love songs. The greater part of the material was obtained from the Creeks of Taskigi town,—the music was transcribed by Dr J. D. Sapir, who "feels that the Creek songs possess a strength and energy that is lacking in the Yuchi songs, while the latter are more harmonious to the European ear." The medicine songs and formulas "are secret individual property."

— Huron moose hair embroidery. (Amer. Anthrop., Lancaster, Pa., 1911, N. S., XIII, 1-14, 3 pls., 8 fgs.)

— Notes on the material culture of the Huron. (Ibid., 208-228, 4 pls., 19 fgs.)

**Spinden** (H. J.) An ancient sepulcher at Placeres del Oro, State of Guerrero, Mexico. (Ibid., 29-55, 3 pls., 18 fgs.)

— The making of pottery at San Ildefonso. (Amer. Museum J., N. Y., 1911, XI, 192-196, 10 fgs.) Brief account of pottery-making as now practiced at the Pueblo of San Ildefonso on the Rio Grande about 20 miles N. W. of Santa Fe. The finest pottery has black designs on a whitish ground. The decorative art shows a keen appreciation of nature.

**Starr** (F.), **Kinnaman** (J. O.) and **Talmage** (J. E.) The Michigan archeological question settled. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXII, 160-164.) Reports on "the famous Michigan 'relics' of a prehistoric Caucasian race." The tablets and other objects of clay, slate, and copper "are plainly recent objects, manufactured to deceive." Father Savage, Mr Soper, and Mr Russell have been deceived but were not parties to any deception. See Kelsey (F. W.).

**Tahamont** (R.) The story of the magic arrow. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 2, p. 4.) Abnaki story of beautiful maiden, foster grandmother (wicked magician) and hunter with magic arrow,

who rescues her,—the old woman, who has turned into a bear, is killed by a chip from the flint of an arrow-maker at his work.

— The grasshopper war. (Ibid., 1911, IV, 29.) Brief legend of origin of a war between tribes of Susquehannock Indians due to quarrel of two boys over the possession of a grasshopper.

**Tournier** (L.) *Las drogas antiguas en la medicina popular de Chile.* (Rev. de la Soc. de Folkl. Chil., Santiago, 1911, I, 253-298.) Notes on the old drugs used in Chilean folk-medicine—mercurial compounds much used, remedies for indigestion, the "evil eye" and eye-troubles, powders, tinctures, etc., balsams, fumigation for rheumatism, etc., love-powders. Pages 277-298 are a reprint of a drug-list published at Santiago in 1813. To this *Tarifa* Dr R. Lenz furnishes an introduction (pages 273-275).

**Tozzer** (A. M.) The value of ancient Mexican manuscripts in the study of the general development of writing. (Proc. Amer. Antiq. Soc., Worcester, 1911, N. S., XXI, 80-101, 7 pls., 16 fgs.) Discusses stages of "reminders," pure picture-writing (symbolism, conventionalizing, etc.), "ideographs" (suggestions take the place of representations), ikonomatic writing or phonetic-picture-writing (numerous illustrations), true phonetic writing,—the Nahuas just stopped short of this last stage; the development further was the work of the Spaniards in their endeavor to teach the natives the creed of the church. According to Dr T. "there is found in Mexico, perhaps to a greater degree than in any other one place in the world, examples of all the different kinds of writing,"—i. e. up to the beginnings of a syllabary. Concerning the Maya writing the author thinks that the true line of research will lie in the direction of "rebus-forms"; also that, as Bowditch holds, "the consonantal sound of a syllable was of far greater importance than the vowel sound."

**Uhlenbeck** (C. C.) Original Blackfoot Texts from the Southern Piegiens Blackfoot Reservation, Teton County, Montana. With the help of Joseph Tatsey. (Verh. d. k. Ak. van Wetensch. te Amsterdam, Afd. Letterk., N. R., D.

- XII, NO. 1, X, 1-106.) Contains, in parallel columns, Blackfoot texts and English translations of brief legends of origin of 19 clan-names (pp. 1-4); also (pp. 5-66) of 15 legends and myths: The people living in the north, the origin of the buffaloes, the origin of the buffalo-stones, the leader-buffalo, Blue-face, Belly-fat, Clot-of-blood, Scar-face, horses found on an island, the two buffalo-lodges, the wolverine, an old woman left on a campground, a woman sacrificed to a butte, two adventures of the Old Man, Whom-the-buffalo-inquires-after. On pages 66-68 are texts and translations of 15 brief Bear-chief's songs. An Appendix (pp. 69-93) contains information concerning Bear-chief,—genealogical notes, life-story, creation-legend. There is a good index. See also review of this monograph by Dr T. Michelson in *American Anthropologist*, 1911, N. S., XIII, 326-330.
- Geslachts- en Persoons-namens der Peigans. (Versl. en Meded. d. K. Akad. v. Wet., Afd. Ltrk., 4<sup>R.</sup>, D. XI, Amsterdam, 1911, repr., pp. 26.) Treats of clan, family, and personal names among the Piegan (Blackfoot) Indians, with accounts of origin, significance, etc. At pages 23-26 are given accounts of the genealogies of Joseph Tatsey, Ninaistaku (Mountain Chief), Ninochkyao (Bear Chief), etc. At pages 5-11 the traditional origin of the various clan-names is given. See review by R. H. Lowie in *American Anthropologist*, 1911, N. S., XIII, 324-326.
- Venne (E.) Facts about the Chippewas. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 10, 1.) Story of punishment of man who deserted one wife for another.
- Vignaud (H.) Les expéditions des Scandinaves en Amérique devant la critique. Un nouveau faux document. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 85-116.) Critical discussion of the real and alleged Scandinavian expeditions to America. Treats of the original sources of information, the voyages to Vineland, the historical value of the Sagas, the location of Vineland (not placed in America before the 18th century), the inventors of the idea that Vineland was in America (the originator was Jonsson Arngrim, an Icelander, in 1609-1610), the arguments for and against the Scandinavian discoveries of America (distances, astronomic position, vine and wild wheat, natives of Vineland, archeological proofs,—Dighton Rock, Fall River skeleton, stone mill at Newport, Monhegan Id. inscription, inscriptions of Yarmouth, Grave Creek tablet, "Syasi-the-blond," the Minnesota "runic stone," etc.). V. rejects the Kensington stone along with other alleged documents of a somewhat similar nature. There is thus no other evidence whatever as to the location of Vineland and its discovery except the mention in the Sagas. V. concludes that the Scandinavians never got as far south as New England,—Vineland was possibly some part of Labrador, if in America at all. No real "discovery" of America valid for the world was ever made by the Scandinavians.
- Wagner (É. R.) La légende du "Cit-priu." (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 145-147.) Tale, from the region of the Rio Salado in the Argentine, of the little bird "Ci-priu" (so termed from its plaintive cry), once a pretty woman, Cyprienne, but changed into a bird, that still laments its former husband.
- (L. D.) Massacre de Jules Crevaux D'après les dires d'un chef Toba. (Ibid., 121-122.) Brief account, obtained by W. in 1886, from a Toba chief of the killing of the French explorer Dr J. Crevaux.
- Waite (A. W.) The legend of the Tacquish. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 9, 8.) Brief Serano legend of the flight at Arrowhead Springs, near San Bernardino, Cal., of Tacquish, an evil spirit in the form of a large ball of fire. Used as a bogey to frighten children.
- Waldmann (S.) Les esquimaux du nord du Labrador. (Bull. Soc. Neuchât., Neuchâtel, 1910, XX, 430-441.) Notes on childhood (child takes name of last dead member of family and child is told about him and his deeds as soon as possible), hunting (seal and sea-lion) and fishing (generally left to women), marriage, physical characters, food, clothing, boats, religion (spirits good or bad; *angakok* and his functions), myth-

- ology and folk-lore (protection of animals; aurora borealis; why the raven is black). The author is a missionary at Killinek, Cape Chidley.
- Ward (R. D.)** A visit to the Brazilian coffee country. (*Nat. Geogr. Mag.*, Wash., 1911, XXII, 908-931, 19 figs., map.) Details of coffee-growing and preparation for market. A few notes on laborers (p. 914), chiefly Italians.
- Waterman (T. T.)** The phonetic elements of the northern Paiute language. (*Univ. Calif. Publ. Amer. Arch. & Ethnol.*, Berkeley, 1911, X, 13-14, pl. 1-5.) Treats, with tracings, indications of lip positions, etc., the phonetic system of the northern Paiute language, the data having been obtained with the help of a full-blood, middle-aged Paiute named Dick Mahwee. Several types of consonants are absent from Paiute. Other features are a general lack of incisiveness in articulation, a very much later vocalization of sonants and very much less aspiration of surds than in English. Consonantal clusters do not occur, either initially or medially.
- Webster (H.)** The Nebraska Society of Ethnology and Folklore. (*Amer. Anthropol.*, Lancaster, Pa., 1910, N. S., XII, 730.)
- Wilder (H. H.)** A petroglyph from eastern Massachusetts. (*Ibid.*, 1911, N. S., XIII, 65-67, 1 pl., 1 fg.)
- Will (G. F.)** The Bourgeois village site. (*Ibid.*, 1910, N. S., XII, 473-476.)
- Wilson (J. G.)** The crossing of the races. (*Pop. Sci. Mo.*, Lancaster, Pa., 1911, LXXIX, 486-495.) In this "study of the general principles governing the successful intermixture of different peoples, with special reference to the question of immigration into the United States," Dr W. concludes that of the European immigrants, in so far as physical type is concerned, "that type of man best adapted physically to the climate and soil will, in the point of numbers, eventually predominate in spite of all restrictive legislation or man-made laws of any kind," and thus "the influence of immigration upon our physical type will, in the long run, be nil." The problem as to the influence of racial amalgamation upon habits of thought, morals, institutions, etc., is a much graver one, and here the Jew is the most serious obstacle, and he "will continue to be an unsolved and vexatious problem long after the Pole and the Hun and Italian are forgotten."
- Wissler (C.)** Anthropological field-work for the year. (*Amer. Museum J.*, N. Y., 1911, XI, 299-300, 2 figs.) Work has been concentrated "on two main points, the systems of social groupings (or societies) and ritualistic forms." On p. 299 is an illustration of a Blackfoot woman praying to the setting sun.
- An Indian who helped the Museum. (*Ibid.*, 1910, X, 254-257.) Treats of The-Bear-One, a Piegan (Blackfoot) medicine man of the old type, from whom the American Museum of Natural History in New York received the important medicine bundles in the Plains collections. He has been painted by Sharp.
- The medicine pipe. (*Ibid.*, 1911, XI, 24-26.) Describes the obtaining from The-Bear-One of the long series of phonographic records of the ritual of the medicine-pipe now in possession of the Museum.
- Research and exploration among the Indians of the plains. (*Ibid.*, 126-127.) Brief account of work of Museum staff in this region 1906-1910.
- The social life of the Blackfoot Indians. (*Anthrop. Pap. Am. Mus. Nat. Hist.*, N. Y., 1911, VII, 1-64, 15 figs.) Gives results of expedition of 1906,—most of the data is from the Montana Piegans. Tribal divisions (northern Blackfoot differ more from Piegan than latter from Blood), courtship (male usually aggressor; virginity highly esteemed; boys encouraged to take liberties) marriage and its obligations, plurality of wives (limited only by economic considerations), potential wives ("distant wives,"—sisters of wife), mother-in-law taboo, divorce, relationship (list of terms relating to males and females, p. 16), names, bands (imply not only bonds of friendship but bonds of blood; list of bands, p. 21), the camp-circle, tribal organization and control (head men of uncertain tenure, head-chief for each tribe,



everything of importance settled in council, organized men's societies, etc.) property rights (theoretically at least, women owned tipis, travois, horses ridden by them, domestic implements and clothing), division of labor, birth-customs (birth-marks evidence of re-birth), menstruation (no special taboo, except woman is not supposed to come near sick), care and training of children ("no definite evidences of puberty ceremonies aside from the boy's change of name"), death and mourning; tales of adventure (pp. 32-36), heraldry and picture-writing (decorations of tipi, records of war, capturing of horses, highly conventionalized symbols, sand-map, etc.), reckoning time (month-names, winter-count calendars, pp. 45-50), oaths (sun taken to witness), etiquette (visiting, hospitality, etc.), amusements and games (jokes common, pranks, etc.; game of tops, arrow-games, bows-and-arrows, wheel-game, ball, wrestling, "kicking," etc.), gambling (the hand-game and songs, wheel-gambling, four-stick game, etc.). As to gambling, etc., the Blackfoot "on the whole, seem to incline more toward the Plateau and Shoshone area than to the Siouan or Algonkin" (p. 62).

— Measurements of Dakota Indian children. (*Annals N. Y. Acad. Sci.*, 1911, XX, 355-364.) Discusses measurements (height, weight, chest) of 1,770 and 1,193 individuals out of totals of 5,242 full bloods and 1,877 mixed bloods at the Pine Ridge agency (chiefly Ogallala Teton), made by Dr J. R. Walker, for 13 years physician there. The statistics were compiled and studied by Dr Wissler in comparison with those of white children secured under similar conditions. In general the Dakota children are taller and heavier than white children, the mixed bloods standing between the two races; there is probably no difference in the time periods of growth for Indians and whites although there is a suggestion of a later maximum growth period for the

Indian; a slightly more rapid maturity for Indian children during the 15th and 16th years is suggested; variability for Indian children is less than for white; Dakota results contradict the idea that children of mixed parents are taller than either parent; the correlation values of the mixed blood do not tend toward an intermediate position between Indian and white; in both mixed bloods and Indians, the pre-adolescent acceleration is more in evidence than among white children.

Zeh (L. E.) Indian shorthand writers. (*So. Wkmn.*, Hampton, Va., 1911, XI, 480-485, 1 fg.) Treats of Father Le Jeune and his labors among the Indians, near Kamloops, B. C., to whom he taught a shorthand system of writing in which is published in the Chinook Jargon (pp. 482-483 are occupied with extracts), a paper of 16 pp., containing church and local information, etc., called the *Kamloops Wawa*; it is now printed from type specially made for the purpose. Some 2,000 Indians of this region read and write this shorthand.

— Reindeer progress in Alaska. (*Ibid.*, 610-615, 3 fgs.) Notes beneficial results. Last census showed 23,000 reindeer, of which 11,000 were owned by the natives. Of the 28 distributing stations 18 are owned by the Government and 10 by church missions. The Lapp herders often become owners. With careful training, the Eskimo boys make excellent herders, and can lasso better than the Laps. The use of reindeer-skin for clothing, etc., is important.

Zimmerman (J.) Hewers of stone. (*Nat. Geogr. Mag.*, Wash., 1910, XXI, 1002-1019, 9 fgs.) Treats of the ruins of Mitla, in Oaxaca, from personal observation and information from Prof. W. H. Holmes. The quarries, the temples, the mosaic fretwork, the cruciform cellars (or graves, perhaps), the palace, the hall of the 6 columns, etc., are described and figured.